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THE UNITARIAN

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SUPPLEMENT TO THE UNITARIAN.

JANUARY, 1888.

THE UNITARIAN ENLARGED.

edited by Rev. Brooke Herford & J. T. Sunderland

Two years ago the UNITARIAN was an xperiment. We felt that such a popular onthly, standing for "earnest, rational, stinctly avowed Christianity" was needl. Without asking for a cent of aid, we ommitted ourselves to the enterprise. he result showed that we had not misalculated the desire for such a periodical. arting in January, 1886, with 2,500 subribers, worked up largely by the kindess and interest of friends, we made little rther effort. Our subscription list grew f itself. Week by week, month by month, ew names kept coming in from all parts f the country, and far beyond, until by e end of a year we had reached 6,000 aying subscribers, and the monthly was lf-supporting. With the second year ere was some falling off, of certain subriptions that had been made by friends r others, to help us in getting started. ut these losses have been more than ade good by new subscriptions received uring the year. So that we have more an held our own,—indeed, for some onths past we have not printed less than 500 copies.

Such a really extraordinary success hieved by the UNITARIAN is, of course, atifying. Assured by it that we are pplying a real want felt by the denomation, we are encouraged to press forard.

Meanwhile, our friends in many parts the country have been urging us, r a year and more, to make the magazine *larger*. Indeed, for 18 months out of the 24, since we began, we have actually given our readers 32 pages, when all we originally promised was 24 pages. However, our price of subscription is so very low that we cannot give such added space without actual loss. So, after full consultation with leading friends east and west, we have resolved to do what so many of them wish (and what, if all continue to stand by us as in the past, we can do without loss) namely, **increase the UNITARIAN to twice its original size,** making it 48 pages instead of 24, and **add a cover,** at a subscription price, henceforth, of **One Dollar a Year, postage paid.**

This greatly increased size will enable us to very much improve and strengthen the magazine, and in many important ways add to its scope, while at the same time its price, still kept exceedingly low (as low relatively as ever), will leave it in the future, as in the past, *within the reach of all.*

Moreover, our former price, 50 cents, has been found in practice a very inconvenient sum for subscribers to send by mail. We have in this country no fractional currency, and the subscriber has been compelled to get a bank draft, or to go to the post-office for a postal note or money order or stamps for remittance. The new price will be very much more convenient, since now any one at any place can simply inclose a one dollar bill.

Nor do we think, in many cases, the

increase of price will be found a hardship, even among those of our readers who are most straitened in circumstances. We have taken pains to communicate with a considerable number of our subscribers, in city and country, and especially among those of limited means, and have found a surprisingly large proportion of all favorable to the change—preferring to add the extra half dollar for the sake of the greatly increased amount and variety of reading matter. So that we may still speak of the UNITARIAN as published at a price low enough to enable it to go into nearly or quite every Unitarian home in the land, and at the same time to be used more generally than ever before by our missionaries, Post Office Mission committees, ministers and individual laborers, as a popular, inexpensive, effective and everywhere available missionary periodical.

The UNITARIAN has heretofore been so small that we have from the very beginning felt ourselves seriously crippled for want of room.

Now, with our doubled amount of space, we shall be able to do several important things which we have greatly desired to do.

1. We shall be able to have more of the leading ministers and writers in the denomination represented in our pages.

2. We shall be able to give our readers not only twice as much reading matter, but a correspondingly greater variety.

3. We can always have a sermon.

4. The Unitarian periodicals of England are full of good things. We shall now be able to give our readers not a few of the best of these.

5. We add a distinct department of "Universalist Notes and News," to appear every month, edited by Rev. J. Coleman Adams, pastor of St. Paul's Church, Chicago. Occasionally, too, we shall give a sermon from one of the leading Universalist ministers of the country, and thus, in these and other ways, do what we can to let our readers know how large and real a fellowship we have in that body, which, while not taking our name, is yet essentially one with us in aim and work.

6. We shall also make a specialty of reporting as fully as we can the work and thought of the Independent Liberal churches of the country,—the Liberal Friends, the Liberal Jews, the Liberal movements that are springing up within the Orthodox bodies, as the Broad Church movement in Episcopalianism, the New Theology or Andover movement in Congregationalism. With all of these Unitarianism has much in common. We shall do what we can, not only to give our readers information regarding all these, but to prepare the way, so much as in us lies, for the coming of that larger, uniting Christian movement, which must come by and by, when there shall be a general drawing together of all who hate dividing names and non-essential dogmas, and who want to make Christianity to consist in simple worship of God, as Father, and service of Man, as Brother, which the great Founder of Christianity taught was the whole matter.

7. With our added space we shall be able to report more fully than ever the activities of our own churches. Of this department (our "News from the Field") we have made a specialty from the beginning, and the expressions of appreciation regarding it that have come to us from all parts of the country have been very gratifying. But we confidently hope now to make this department of home church news fuller and better still.

8. In the past our "Woman's Work" department has greatly suffered from our scant room, being always too much abridged, and sometimes entirely crowded out. The editor of this will now be able to make it much more complete and useful.

9. With our enlargement we shall be able to print much more matter than heretofore for the Home, and the Young People.

10. While we do not propose to do much book reviewing, yet really valuable and significant books in the line of our own

work and thought we shall now be able to give some adequate space to notices of, instead of crowding our word about such into a sentence or two as we have been obliged to do in the past.

11. Our "Illustrations of Unitarianism," drawn from every source, will appear, as heretofore, in every number; our "English and Foreign Notes" will be continued under the charge of Rev. John Cuckson of Springfield, Mass.; and our "Editorial Notes" and "Jottings" will be extended.

12. We shall also be able to give much more space to Sunday-school work, the religious education of the young, personal religious life, Lend a Hand Clubs, Unity Clubs, Religious Guilds for the young, Religious Study Classes, Post-Office Missions, Temperance and Philanthropies.

Thus, in these and other ways, we hope to make the UNITARIAN more prized in all the homes which it visits, a more effective auxiliary to our ministers in their work, a more influential preacher of our gospel to thousands. Especially we ask our friends to bear in mind that the value of the UNITARIAN for *missionary* purposes will not be lessened but increased by the change that we are making in it. Each number, twice as large as past numbers, can be made correspondingly better illustrative of our thought and work. And the price remains, still, lower than any other periodical of like character in the denomination. We shall keep the missionary aim steadily in view in the future as in the past.

Our ambition for Unitarianism is to see it become as consecrated as it is rational; as earnest as it is free; on fire everywhere with enthusiasm of humanity and missionary zeal; everywhere organized and united; loyal to truth, to God, to its great inheritances from the past; extending the fraternal hand to all other Christian bodies, and thus leading the way toward a brotherhood of Christendom. For this we shall labor; and to this end we ask the co-operation of sympathizers everywhere.

What can our friends do to help us, as we set out upon this larger work that now opens before us and them? We must have the assistance of our ministers and churches, and our isolated individual workers near and far, or we shall fail of the success which for Unitarianism's sake we ought to have, and easily may have.

Among the things our friends can do to help are the following:

1. Subscribers of the past years can renew their subscriptions promptly.

2. Pastors can speak from their pulpits such words of kindly commendation as may be in their hearts, as so many have done in the past.

3. Persons who have kindly acted as local agents in the past can continue co-operation in that way; and in churches where there are no agents, such may to advantage be appointed.

4. Friends everywhere can speak of the UNITARIAN to their neighbors, solicit subscriptions where this is agreeable, and at all events send us names of persons to whom we may mail sample copies, which will be gladly sent without charge.

5. Finally, many can contribute, in sums large or small, to our Missionary Fund, to send copies of the UNITARIAN to college students, to college and other libraries, to hospitals, to poor persons unable to pay even its small cost, to persons unacquainted with Unitarianism. We have calls for two or three times as many missionary copies as the contributions we have received for that purpose as yet, enable us to supply.

The place of publication of the UNITARIAN will continue to be Ann Arbor, Michigan, where the managing editor resides—a place centrally located for the whole country, and which, because of the great University situated there, has come to be generally known as one of the most important literary centers of the nation. But, while the main office will thus be as heretofore at Ann Arbor, we shall also keep, as in the past, a Chicago office (308 Dearborn street), a Boston office (with Geo. H. Ellis, 141 Franklin street) and an agency

in England (H. Rawson & Co., 16 New Brown street, Manchester). As far as practicable, however, all communications should be sent to the Ann Arbor office. Absolutely all editorial communications should be sent there; and subscriptions and other business there sent will be attended to with least delay.

LIST OF CONTRIBUTORS.

To the list of Contributors to the UNITARIAN, hitherto published upon our title page, we are enabled to add the names of many others. Among those who have promised contributions from their pens are the following:

J. Coleman Adams,	A. W. Jackson,
Charles A. Allen,	Mary A. Livermore,
H. H. Barber,	Joseph May,
George Batchelor,	George W. McCrary,
S. C. Beane.	Thomas G. Milsted,
James T. Bixby, Ph. D.,	E. L. Rexford, D. D.,
Alice W. Brotherton,	J. E Roberts,
George L. Chaney,	Charles F. Russell,
J. F. Clarke, D. D.,	S. W. Sample,
Oscar Clute,	Joseph Shippen,
H. Price Collier,	Mrs. M. P. W. Smith,
Robert Collyer,	John Snyder,
S M. Crothers,	Mrs. E. R. Sunderland,
John Cuckson,	Reed Stuart,
James DeNormandie,	Giles B. Stebbins,
Thomas L. Eliot,	George A. Thayer,
Mrs. Charlotte Eliot,	H. W. Thomas, D. D.,
C. C. Everet, D. D.,	Francis Tiffany,
A. E. Goodnough,	John Tunis,
E. E. Hale, D. D.,	David Utter,
F. H. Hedge. D. D.,	Thomas J. VanNess,
Brooke Herford,	Albert Walkley,
Thomas Hill, D D.,	Theodore C. Williams.
F. B. Hornbrooke,	

WHAT PEOPLE IN THE WEST AND SOUTH SAY ABOUT THE "UNITARIAN."

From a Gentleman in Ohio: "I wish I could send you some subscribers; your magazine is such a source of delight and comfort to me that I would like to share it with others. I offer the reading of it to my friends, who enjoy it. There is no estimating the value of your recent sermon on 'Religion as an Experience.' Indeed any number is worth the year's subscription."

From a Gentleman in Kentucky: "Inclosed I send $10.00, of which $5.00 is to pay the subscriptions of the five persons named below, the other $5.00 to be used in sending copies to students."

From a Missouri Subscriber: "I am well pleased with the change you have made in the UNITARIAN. Enclosed find $1.00 to pay for my copy for 1888.

From a Western Post-Office Mission Worker: "Is there any way I can get more copies of THE UNITARIAN? I very much want a large number regularly."

From a Wealthy and Prominent Universalist Layman: "There is room for your monthly. I am warmly in sympathy with your desire for a more hearty co-operation between Unitarians and Universalists. We can all work together on the Christian basis."

From a Lady in a Southern City: "From every side I hear pleasant words spoken of THE UNITARIAN. One lady says she watches for it as though it were a love-letter."

From a Lady in Southern California: "THE UNITARIAN is more welcome than ever in our new home here, and it seems to me to improve with each number. The last number came when I was very tired and I thought I would simply look it over and lay it by for another time, but I read article after article, and when I had finished I was not merely rested but refreshed, ready to go to work with new courage"

From a well-known Author and Poet: "I feel assured that the new form of THE UNITARIAN will make it many new friends and widen its sphere of usefulness."

From a well-known Writer, and Principal of a Young Ladies Seminary: "I enjoy every number of the Unitarian; if you will send some back numbers I think I can get you some subscribers. Mr Bixby's articles on "The Church and Modern Society" seems to me particularly able and valuable. The whole magazine is full of the truth as I know it, or as it has been revealed to my heart and conscience I wish I were able to give a thousand dollars to send it far and wide."

From a Trustee of a Church in a far Western City: "Please send me 150 copies of the new January UNITARIAN (enlarged) to use for samples in our church."

WHAT THE MINISTERS SAY ABOUT THE "UNITARIAN."

From one of our Western Pastors: "Hail to your plan of enlargement and increase of circulation. I shall take 100 copies at least, at $1 a copy. Will send check and particulars in a few days."

From another Western Pastor: "I am glad you are going to enlarge THE UNITARIAN."

From a Western Pastor: "Please send me fifty sample copies of THE UNITARIAN to distribute among my congregation. I think I can get you quite a large subscription list."

From another Western Pastor: "Yesterday at my church service I announced that THE UNITARIAN was to be enlarged and asked if some member of the congregation would not be good enough to give me a check for $7.50 so that we might get ten numbers of the magazine for missionary purposes. At the close a leading member give me his check for the amount, which I send herewith. You have my heartiest wishes for your success."

From a Minister in the East: "What we want is just such a cheap paper for everybody as THE UNITARIAN will still be, even at a dollar."

From a Massachusetts Pastor: "Every Unitarian family in our community but two now takes your monthly, and I hope to get those two before long."

From a Minister of an Orthodox Denomination: "I could use some more sample copies of THE UNITARIAN to advantage. It is first-class in every respect."

From a Prominent Universalist Minister of New England: "THE UNITARIAN has been a most welcome visitant in my study ever since its birth. I am profoundly grateful for the spirit it displays and the work it is doing. With a little firmer Christian position on the part of some Unitarians, and a little more progress and liberality on the part of some Universalists, I see not why our two bodies should remain apart."

From a Universalist Minister in Massachusetts: "I rejoice in the prosperity and enlargement of THE UNITARIAN, and am glad you are to have Universalist Contributors and a page or two of "Universalist Notes and News." May your Christian breadth and sympathy be prophetic of a not distant time when Unitarians, Universalists and Liberal Orthodox shall be one in organic unity as they are so largely one already in spirit."

From a Universalist Minister in Pennsylvania: "I rejoice in your prosperity, and am also glad to see that you are to have a department of "Universalist Notes," believing with you that we are essentially one in aim and work."

From one of our New Hampshire Pastors: "Please find inclosed $7:50 to pay for 10 copies of the new UNITARIAN for me to use for missionary purposes."

From a Pastor in an Eastern City: "Please send me 200 copies of the prospectus of your enlarged UNITARIAN and I will have them put in the pews of my church,"

WHAT PEOPLE IN THE EAST SAY ABOUT THE "UNITARIAN."

From the Principal of a State Normal School: "THE UNITARIAN is meat from beginning to end. Am glad I subscribed for it."

From a Business Man in New York City: "The little messenger of news and wisdom has made itself a necessity in my office. I must have it every month."

From a Lady in Maine: "I read THE UNITARIAN with the greatest satisfaction. Each number is a feast, giving me comfort and strength as well as entertainment. After reading I loan the numbers to friends, hoping thereby to sow the good seed. Finally I send them to the West"

From a Boston Lady: "I send you five dollars to pay for my own copy of THE UNITARIAN and four missionary copies."

From a Subscriber in New Jersey: "I have been well pleased with the publication the past two years as it has come, month by month, bright and cheery, and full of things one wished to know. With its enlarged opportunities, we shall hope for still better things."

From a Business Man in Boston: "I enclose a dollar for which please send your valuable and useful magazine for the coming year"

From a Massachusetts Subscriber: "THE UNITARIAN has been crampted heretofore. I am glad it is to be enlarged We here especially enjoy the "News from the Field." as it gives us an idea of what the other churches are doing. Your usefulness will now be greater than ever."

From one who has been a Unitarian Worker Fifty Years: "THE UNITARIAN has grown better each month, and the —— number surpasses all that went before it."

From a Boston Woman Settled in Colorado: "I must write to thank you for the good things I find in THE UNITARIAN. Every number seem to me perfect. You are certainly doing a grand work for a permanent cause."

From a Lady of Small Means: "I am a widow, with only a very limited income. For a long time I have been spirtually starving in the midst of my orthodox surroundings. A few months ago a New England friend, visiting near by, showed me some numbers of THE UNITARIAN, and I said at once, 'I can take *that*.' I have done so and cannot tell you how every month it feeds and satisfies and delights me."

From a Post-Office Mission Worker in Mass.: "I want to tell you how thoroughly I enjoy every department of THE UNITARIAN. I think the field notes particularly must prove a great incentive to larger work in all our churches."

From a Boston Subscriber: "Enclosed find $5.00 for THE UNITARIAN, $1 00 for my own subscription the remainder to be used for missionary copies. I express my satisfaction that the excellent periodical is to be enlarged."

From a Subscriber in New York: "Enclosed find $5.00. Send me a copy of THE UNITARIAN for the coming year and devote the remainder to missionary copies."

From Others: "I am well pleased with the enlargement and think the monthly sermon alone would pay the additional price. THE UNITARIAN gives us good *liberal* reading and I am glad to help support it, though a spiritualist."

"I wish you another year of prosperity; it gives me great pleasure to pay 100 cents for *value received*."

"I send $5 00. send two copies to the address named below and send the other three to persons whom you think it will do good."

"The extract in the last number from Starr King is worth alone a year's subscription."

"I am glad to know THE UNITARIAN is to enlarged and continued. It is doing a good work and in its enlarged form will do more."

"I am much pleased with the issues of the past year."

"I am very glad THE UNITARIAN is to be enlarged. The paper is needed all through the west. May its circulation be increased."

"Hearty congratulations for the enlargement of THE UNITARIAN. I wish I could send it to all my friends."

The UNITARIAN, 48 pages (double its former size, with cover) $1.00 a year. (To subscribers in England, 5 shillings).

The Enlargement begins with the January Number.

Let Renewals of subscriptions be made without delay. Also send New Subscriptions as soon as possible.

In order to continue and extend the missionary usefulness of the UNITARIAN, we have determined, low as our price is, to make a still further reduction to Postoffice Mission Committees, Churches and individuals subscribing for it IN QUANTITIES to be used for MISSIONARY PURPOSES. To such we will furnish it, postage paid, at the rate of 10 COPIES FOR $7.50—the same to be sent in a package to one address.

We print 11,000 copies of the January UNITARIAN.

Send for SAMPLE COPIES *for your friends.* PACKAGES *will be sent for distribution (as samples) in* CHURCHES, *where desired.*

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To the Publishers of THE UNITARIAN,

ANN ARBOR, MICHIGAN.

Gentlemen:

Inclosed find ..... *dollar* , *for which please send The Unitarian for the coming year to the following addresses:*

NAME.	POSTOFFICE.	COUNTY.	STATE.

THE UNITARIAN, Enlarged to 48 pp., $1.00 per year.

THE UNITARIAN

A Monthly Magazine of Liberal Christianity.

VOL. III. JANUARY, 1888. No. 1.

THE PRESENT MOMENT.

What will it count for you there,
The song that is only begun,
Though the fragment ring sweet in the air?
Or the task that is but half done?
No might-have-been can you lay
At the feet of the Father of Life.
What *is*, is what lasts for aye,
What's done counts alone in the strife.

"What the hand findeth to do,"
Not this or that greater task.
Take what is portioned to you,
Dare for no other to ask.
This is the secret of life,
Life that hastes, now, to its end:
Work! With night ceases the strife;
No time, then, to mar or to mend.

O, doubt not, elsewhere, exists
The world that rights this world at last.
But we're *here*, in earth's fogs and mists,
Can glimpse neither future nor past.
Yet be the hours many or few
One slogan is ours for the fight:
"What the hand findeth to do
That shall you do, with your might!"

Where shall you find me a power
To call back the moment once passed?
Now is the day and the hour:
Toil, then, as this were the last;
For what shall it count for you there,
When your works to the Master are brought,
The fragment of song in the air,
The task that is only half wrought?

ALICE WILLIAMS BROTHERTON.

THE FIRST AND SECOND MAN.

A SERMON BY FREDERICK H. HEDGE, D. D.

"The first man Adam became a living soul, the last Adam a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural, then that which is spiritual. The first man is of the earth earthy, the second man is of heaven." I. Cor. XV, 45, 46, 47.

Philosophers and men of science who derive human kind by progressive evolution from the brute creation, have failed to notice the distinction which Paul in this passage points out between the natural man and the spiritual.

We need not in the interest of religion hesitate to admit that the natural man, as Paul styles him, has descended in morphological sequence from a brute ancestry, provided we recognize, in combination with this natural, a spiritual man whose genealogy has no zoological root, —provided we recognize in the fully developed human the union and fusion of the earthly and the heavenly. What is born of the flesh can never be anything more than flesh. Spirit must have a spiritual genesis.

I said, "the natural man," in conformity with our English version; but a better rendering of the original would be "animal" according with the words a "living soul." The animal man is contrasted with the spiritual, but both are natural. The name Adam suggested by the book of Genesis, is assigned to both. By the last Adam St. Paul has been susposed to mean Christ. In accordance with this supposition some of the early transcribers of his Epistles inserted the word "Lord;"—"the second man is the Lord from heaven." But the foremost critics are agreed that the word "Lord" which is wanting in MSS. of highest authority is not authentic; the revised version rejects it accordingly.

No doubt Jesus best represents the spiritual man as contrasted with the animal; but the two natures are in every man, two beings in one person; and corresponding with them, two agencies in human society. It may profit to inquire how the two are related to each other and how distinguished. What part of our compound nature belongs to the animal in us, and what to the spirit?

To the animal belongs obviously, in

addition to the merely physical wants and functions which man has in common with the brute, all those propensities and demonstrations of human nature which have their motive and end in self, all acts and achievements of selfish ambition, all enterprises of glory or gain, all struggles and devices for worldly success, all pleasure seeking and profit seeking, all carnal satisfactions and delights. To the spiritual belong all acts and demonstrations which have their origin in duty and love, all acts and demonstrations which aim at human weal irrespective of personal gain, all acts of pure self-sacrifice, all that properly deserves the name of virtue, all devout aspiration, all true religion.

But now there is a portion and a very considerable portion of man's life which partakes of neither of these characteristics, of self-seeking on the one hand or self-sacrifice on the other. Concerning such, a doubt may arise as to which province it belongs, the animal or the spiritual. Intellectual activity,—not that which consists in adaptation of means to ends, for that undeniably is common to man and brute, but intellectual activity for its own sake as manifest in science and literature and art—what shall we say of it? Is it animal or is it spiritual? To me it seems that a large portion of men's intellectual activity must be classed as a function of the animal man. Animals have intellect; man as the heart of the animal kingdom, with greater cerebral capacity, has more of it than other animals. In other animals it serves only as instrumentality for physical ends, food, shelter, self-preservation; its exercise is bounded by animal needs, and so far as we can judge does not attain to self-consciousness. In man it is conscious, and transcends the necessities of animal life; it creates in the more gifted its own sphere; its exercise becomes an end in itself. But this does not constitute it spiritual. I find nothing spiritual in the play of the intellect for its own sake, nothing spiritual in mathematics, in physical science, nothing spiritual in literature as such, in most of the literature that is current in the world. Only when the author is spiritually moved and determined and writes from a plane of spiritual vision is the product to be classed as spiritual. Such is John's vision of the Apocalypse, the visions of Hebrew and other seers, Hymns of devotion, St. Augustine's City of God, Dante's and Milton's and Klopstock's epics.

So of art. In itself considered the artistic faculty is an animal function akin to that of beaver, bird and bee. Even representative art, of which there is no trace in brute life, is, on the secular plane, but the play of intellectual and mechanical talent. But art, if the artist be spiritually moved, may become a medium and vehicle of spiritual influence, and, next to the saintly life, its most adequate expression. Works like Michael Angelo's "Moses" and "Last Judgment," Domenichino's "St. John," and Raffaelle's "Transfiguration," are spiritual intimations of transcendent import. So likewise the masterpieces of sacred music, the noble compositions of Handel and Palestrina and Sebastian Bach, attest a spiritual origin, and exercise through fleshly organs and by animal cunning a spiritual power. Intellect may serve as the organ of spirit, but the intellect as such is not spiritual; it is common to man and brute.

"The first Adam became a living soul, the last Adam a life giving spirit." We have them both; human life exhibits everywhere the action of the two. In bulk and appearance the animal everywhere preponderates. Animal interests are everywhere prominent, they occupy the foreground, they engross the larger share of place and time. On a hasty view it might seem as if the animal man had the world to himself. But a closer inspection will show that the spiritual man has had a part and a very controlling part in the administration of human affairs. He is present not only in the private conscience and private exercises of religion, not only in devout aspiration and moral influence, but also in visible form, in the customs and institutions of society.

One thing which the spiritual man has given us and which the animal, I think, would never have developed, is

the moral ideal. Grant a certain measure of morality attainable by the animal man, the morality of convenience, of secular interest, of social order, a morality derived from long experience by successive generations of what is conducive to the general good, and, by heredity, as certain philosophers tell us, grown to be an inborn moral sense embodied in the structure of the brain. This moral sense, however it may suffice for the needs of everyday life, as a safeguard against offenses that imperil health and social weal, possesses no force to lift the soul above daily duties and conventional proprieties, above the stated demands of society, no power of self-sacrifice, no incentive to those exceptional deeds and lives by which the world has, from time to time, been rescued from bondage and corruption and quickened with new life. To the spiritual in man we are indebted for the noble army of martyrs, the apostles, reformers, philanthropists, without whose timely word and work society, could it even have survived the wear of selfish passion, and escaped the ever imminent lapse into barbarism, would never have reached its present level of moral life. For the growth of society is not by unbroken evolution and smooth procession of the ages, but by fits and spasms and heaving agonies of birth and battle,—birth of truth out of error, battle of divine right against ancient wrong.

Another thing which the spiritual man has given us is the church. Not the Christian church merely, not any one church in particular, but organized religion of every age and name. With all its limitations and imperfections, with all the perversions, corruptions, oppressions it has taken on under different dispensations, the church has been ever the leader and savior of society. Wherever it has come with its inspiration it has turned the wilderness into civil gardens, replacing savage rudeness with the graces and sanctities of social life. We acknowledge this, consciously or unconsciously, in our maintenance of public worship. The kindreds of faith in all the temples of Christendom and in temples not Christian,—wherever, the world over, the Invisible is worshipped, wherever devotion breathes, wherever hope aspires, acknowledge the same. We come to the house of prayer with our offerings as our fathers came in bygone years, as haply our children's children will come through the long future, in the faith and hope of a better life. Faith that once and again saw the heavens opened and heard out of the deep soul the oracles of God. That faith survives, the evidence of things unseen, the persuasion of God's continuing presence and still communicating spirit. To the animal man this faith would never have arrived, the institutions founded in it he would never have devised. It is the spiritual man in human society that gave us the church with all its belongings, its prophecies and its hopes.

Still another thing which the spiritual man has given us is the family. The family goes with the institution of marriage, marriage of one man with one woman. And marriage is the protest of the spirit interposing between the sexes, restraining headlong passion, substituting the sacred dual for wild plurality. Not marriage, but promiscuous, transient connection is the order of animal nature. Such connections allow of no family. But the family is one of the essential conditions of social well-being. The office of the family is to educate communities in and through the exercise of the love which only home can elicit, which only home can maintain. Without the family there is no true society. Society in the best sense is impossible where woman is not, in social estimation, co-equal with man, but holds an inferior position. And woman's position is always inferior where the family, based on the nuptial bond, the marriage of one man with one woman, is not a sacred institution. In most of the nations of antiquity there was no society in this sense, but only states. Great and powerful states, but no society. States, unless nourished by the family life, are transient formations. The states of antiquity perished for want of this divine nutriment. Society is the safeguard of states, and the family life is the feeder and guaranty of society.

The first man is of the earth earthy, the second is from heaven. See how the two have wrought together in the field of this world. The greater part and the most conspicuous of worldly doings: the material and the form, the objects, methods and results of past and present civilization,—this big volume of human industry which tasks the thought of the general mind and engages the myriad hands of labor, which gives us our daily bread and our social status,—the city and the farm, trade and manufactures, ships, railways, telegraphs, the printing press and the stock market, steam and gas, and electricity, politics, court and congress; all these are belongings of the animal man, are devised by the animal brain and will, have their motive and end in animal well-being. The concern of the animal man is the greater part of the business of life. But what is the origin of it all? Analyze the processes of history and you will find that while of civilization the animal man has furnished the topics and detail, the spiritual man is behind it, and that to him its original impulse must be referred. History, properly speaking, does not begin until the spiritual man appears on the stage. The period embraced in the annals of humanity is but a fraction of the ages during which the human animal, as witnessed by geology, has existed on the earth. Of those dumb ages lived by troglodite and lacustrian in caves and on rafts there is no history; nothing is known of human life in them but what may be inferred from the rude implements with which the struggle for existence was maintained when existence meant so little. At what period the spiritual man supervened upon the animal, when, precisely, with the advent of spirit, a distinctively human world began to be, history does not say. This only we learn from the distant past, that the earliest traces of that truly human world are emblems of religion, as the earlier traces of the animal are implements of strife.

From the animal man proceed those enterprises of secular ambition, notably those military adventures and wars of conquest which figure so largely in story and song. But the influence of these on the life of society is transient, and unless reinforced by spiritual life, and nourished by spiritual ideas, is sure to die out, presenting in the record of their action no proof of permanent gain to humanity. Spiritual conquests are less bruited and less demonstrative; they make but little show on the page of history, but they leave an impress and exert an influence which no length of time can efface. Before the Christian era Julius Cæsar, the highest type of the animal man, with no motive but military ambition, invaded Britain. He and his successors, after fierce and destructive battles, subdued the natives, and established the Roman sway over half the island. But the power of Rome declined, the Roman empire fell asunder, the legions were recalled, and soon every vestige, if not of Roman possession, of Roman influence, disappeared in the tide of a new barbarism which overflowed the land. Six hundred years later the spiritual man in the person of Austin, commissioned by Gregory the Great, appeared in the same scenes and achieved a conquest whose influence endures to this day. The land was converted to the faith of the gospel; the old idols were overthrown, the cruel rites of heathendom were abolished, and a new and progressive civilization established in the land. The unspiritual historian is struck with the contrast. "The conquest of Britain," says Gibbon, "reflects less credit on the name of Cæsar than on that of Gregory. Instead of six legions he conquered with forty monks."

Turn from Old England to the New, and we have another memorable instance of the influence of the spiritual in human history. New England, in its origin and planting, was the offspring of the spirit. It was the product of religion, started and conducted largely, mainly, by Christian men, voluntary exiles for conscience' sake. They came with the Bible in their hands, with prayer on their lips and the vision of a true church "not having spot or wrinkle or any such thing," in their hearts. New England owes its existence to the force of the Puritan conscience revolt-

ing against the oppressions and alleged corruptions of the Anglican church as it shaped itself under Tudor and Stuart. Had there been no Puritanism there would have been no New England, but only, it may be, an extended Virginia, settled in a different spirit and with quite other aims. We all know what New England has been to this continent, the agency New England has had in promoting the growth and material, as well as political, welfare of these states. So prolific of good has been the seed which the spirit committed to the bosom of this sterile soil, prolific even of temporal increase.

This is not a solitary case of the indebtedness of the temporal to the spiritual. In all quarters of the globe missionary enterprise has been the pioneer of commercial and industrial civilization, it has been a discoverer in the line of ethnology, it has mastered the tongues of strange peoples, thus enriching secular learning in its zeal for the spread of sacred truth. Great and flourishing cities had their origin in missionary stations; the mediæval crusades, which gave such impulse to the intellectual revival of the thirteenth century, had their origin in religious enthusiasm. Everywhere the spirit has led the human animal from conquest to conquest, has brought him out of darkness and bondage into liberty and light, has gathered him in friendly folds, has sacramented his social relations, intempled his earthly life, and made it illustrious with letters and arts; has shown him a divine origin and given an hereafter to his hope.

"First that which is natural," says the apostle, "and then that which is spiritual." The animal man, whether as some suppose developed from the lower kinds, or whether an original and distinct creation, existed for unknown ages before the spiritual appeared as an active power on the earth;—ages of which no record survives, for not till the spiritual appeared was there any motive or scope for history. But the spiritual once united to the animal has never been wanting to the world of mankind, and will exercise more and more a controlling influence on its destinies. Not necessarily and always in the way of antagonism, or occasional, over-ruling impulse from without, but by union and interfusion of the animal with the spiritual in human life. It was said of Luther, by one of his countrymen, that he was an "absolute man," one in whom spirit and flesh were not divided. The perfection of the individual man consists in the "perfect equipoise of the animal and the spiritual. The excess of either is a tendency to something inhuman. The excess of the animal makes man a brute. The excess of the spiritual makes him a ghost: precisely what a sect of early Christians imagined Christ to be: what many of them aimed to become: what the elder painters loved to represent. The perfect balance of animal and spiritual is the rarest thing in life, but culture tends to promote it. Christianity found the flesh predominent and threw its weight into the opposite scale. Christianity symbolizes in its doctrine of incarnation, and in the sacrament of the supper, the marriage of the flesh with the spirit. Shall not advancing culture marry them in fact? The twofold culture which evermore proceeds—the religious, unfolding the spirit and leading it forth into active life, the secular, in its striving after outward perfection—refining the flesh into the similitude and expression of spirit. These two, like the beams of a double star, unite in one illumination.

Spirit is Lord, and must finally inherit the earth. All earth's epochs have been a preparation for this end. There was a time when brute monsters possessed it; megatheria and deinotheria stalked unchallenged; unsightly pachyderms swarmed, fearful to think of, long since extinct. Then it fell to the lot of man; the brute creation shrunk back, species lapsed, when this new creature appeared. And through all the succession of the races of men the animal man grew less and less brutal, more human. The indistinct gurglings and stammerings of tongue and throat struggled into articulate speech. More and more the jaw receded and the forehead advanced. The brain expanded, it lifted the skull to a temple-dome of thought. Spirit

came, the eye was lighted from within, the voice of the Lord God was heard walking in the garden; religion was born, religion grew; it found prophets, it found a Christ; it pointed beyond the bounds of sense; it whispered the mighty word, Immortality.

Still, as civilization advances, the animal and spiritual seek each other until, in the final coalescence of the two, human nature shall no longer be twain but one, undivided. In a perfect work of art, ideal and material are inseparably blended, the one furnishing the spirit, the other the form. So, in the consummation of human society, the greatest of the works of time, the first and second Adam, he that is of the earth, earthy, and he that is from heaven, shall blend in one, the heavenly appropriating the substance of the earthly, the earthly bearing the image of the heavenly.

DOMINE, QUO VADIS?

When proud, elate,
Unconscious of his Master's coming fate,
Peter declared, "Lord, with thee I would die!
"Though all should be offended, yet not I!"
He little knew that Jesus' prophecy
Time would fulfill with bitter certainty.

"Ere the cock crow
Thou shalt deny me thrice." Nay, never so!
Words soon forgotten in more keen distress,
Recalled as the last drop of bitterness,
When from his persecutors Christ had turned
To look on him who his allegiance spurned.

A look! no word
Had thus his soul with deep contrition stirred,
Nor anger nor reproach that look conveyed,
The Master stood there lonely and betrayed.
His soul illumined, in those mournful eyes
Saw, like a flash, his sin without disguise.

In legends old
This story of St. Peter oft is told,
At that same hour each night he waked from sleep,
Upon his knees in penitence to weep.
And then he saw the Christ, with look of pain,
Recall him to his better self again.

No more untrue,
Strength and courage out of weakness grew.
Remorse may bring a fruitage of despair,
Repentance leads men on to do and dare
All things for God and right—perchance to die,
The contrite soul from guilt to purify.

So Peter served,
Denying not again, nor ever swerved,—
One purpose his, the Gospel to proclaim,
The hope, the joy, that through his Master came.
Imprisonment nor stripes, nor threats prevailed
To daunt his courage, vainly now assailed.

Tradition saith,
Once only Peter fled from Rome and death,
When from the ruins of the city came
The voice of frenzy, fiercer than the flame,
When persecution raised its hateful cry,
And Christian martyrs learned to bravely die.

The Faithful cried,
"O Peter, why should'st thou with us abide?
Thy mission 'tis to serve the risen Lord,
The story of his life to spread abroad.
We serve him dying, but 'tis thine to bear
His message to the living everywhere."

So, staff in hand,
Peter went forth to seek another land.
At times he doubting turned, and fixed his gaze
Where wall and tower shone in the sun's first rays.
Before, the vast Campagna, faint and dim,
Into the distance seemed to beckon him.

Lo, sad and wan,
What traveller to the city journeys on?
Again that mournful face to Peter turned,
Whose heart again with love and sorrow burned.
In the remembrance of that broken vow,
Sadly he cried, "Lord, whither goest thou?"

The Lord replied,
"A second time must I be crucified,
To Rome I go." He spoke, and from the sight
Of Peter vanished, who, thus checked in flight,
Rose from the ground, where knelt he to adore
His Lord, and turned towards Rome once more,

There to abide,
Preaching the Gospel, till at last he died
Upon the cross, rejoicing thus to bear
Such mortal anguish, nor the Christ forswear.
Living and dying, did he not atone
For weakness that the heart and will disown?

CHARLOTTE C. ELIOT.

FAITH, THE COMFORTER.

Still Science bows her lofty head
In silence o'er the mystic dead.

Philosophy, so often heard,
Looks, baffled, on, nor speaks a word.

Faith lights her torch—'tis her to bless
And comfort yet the comfortless.

LEE FAIRCHILD.

Lewiston, Idaho.

THE GUILD OF THE GOOD SHEPHERD.

The object of this organization, which is of English origin, is the holding of young people in spiritual connection with the church. Everywhere the cry is heard, How can we retain our young folk in *religious* affiliation with the parish? How shall they be prevented from falling out of religious fellowship altogether, or from drifting away just when they might prove helpful in their own churches, and joining another community? And the answer is, *by appealing to their religious natures, and in no other way.* It will avail little to establish Unity Clubs, and Dramatic Societies and Literary Lyceums, all of which are excellent in their way, and serve the purposes of general culture. But they are poor substitutes for religion. When they have done their work, such as it is, the religious instincts and affections may remain, and often do remain, untouched by such agencies. Their tendency so far has been to secularize the church, and many of those who have been most interested in them have soon discovered that they are not necessary adjuncts to the church, and may even be better developed outside it than inside. The religious guild is an attempt to answer these perplexing questions from the standpoint of religion. When the young crave religious culture they expect to get that for which they long. To offer them Browning classes, or dramatic societies, or turkey suppers, and other cheap attractions when they seek religious development, is like offering stones to the hungry. For literary culture they go to the lyceum or club; for scientific training they repair to the school, and for such gratification of dramatic taste as may be good for them they can go now and again to the theatre. But these things have no necessary connection with the church, and the church that is dependent upon them for support and sympathy is surely in a destitute spiritual condition, and may well change its name and function.

The people who regularly frequent our churches possess spiritual natures which no secular agency can touch. What they want is not anything that can be had just as well or better outside all religious organizations, in books, or magazines, or classes, or in social circles, but that which the church exists to supply, viz., knowledge of God and Jesus Christ, the Scriptures and immortality, and discipline which will develop within them the devotional and philanthropic spirit. Nothing less than this will suffice for them and their families, and if it is not to be found in one church they will seek it in another, and no one can blame them.

The essential function of the Christian Church is the diffusion of religious knowledge, true ideas and right principles, and the cultivation of habits of reverence and devoutness. The aged and experienced demand these for growth and defense of their souls in the world, and the youthful require them, more than anything else, in their outfit for life.

Have our Unitarian churches generally addressed themselves with any vigor to this particular work? In some instances they have, and with admirable results. But in too many cases, from one cause or another, the primary function of the religious society has been subordinated to secondary aims and pursuits. Two bugbears have literally frightened them to death—a dread of creeds and forms. The one has prevented them from presenting a distinct body of religious truths to the world, and the other has left them almost without any adequate aids to devotion. Hatred of creeds has developed into the veriest cant. It proceeds on the assumption that theology can be separated from religion, and that the one can exist without the other, emotion without the ideas which kindle it, and reverence without the knowledge which alone can inspire it. This is the fruit of an age of weak compromise and shallow indifference, in which zeal is out of all proportion to sound knowledge, and doubt is commoner than conviction.

The other bugbear is not less hurtful. It deprecates the use of forms in private or public worship, or, at any rate, anything but the baldest forms. A liturgy

framed on the understanding that public worship should be inclusive and congregational is discarded for a form of service in which the worshippers are spectators of a ceremony, and their devotion, if it is to find any expression at all, must flow through the necessarily narrow and not unfrequently thin religious experience of one man, and he a man of moods.

And so, while ministers are afraid to declare their beliefs lest their hearers should take them at their word and accept their views and help to proclaim them, and the churches are looking for a growth of the devotional spirit from a widespread distaste for nearly all the forms of devotion, religious indifference grows apace, the weekly services of the church are sparsely attended, and the number of those who worship God by annual subscription, and in no other way, is steadily on the increase.

The Guild of the Good Shepherd appeals at once and directly to the religious natures of its members. It takes some things for granted, and among them these: that the people who frequent churches have religious needs which they think the churches can supply, a desire for definite religious knowledge which they can apprehend themselves and disclose to others, a love of God and of Christ, of the Scriptures and worship, which they would fain strengthen, and a willingness to fellowship with like-minded persons, who are satisfied that loyal discipleship to the Man of Nazareth, inwardly felt and frankly avowed, is the highest form of religion.

This admitted, what steps can be taken to form an organization for all these purposes? My own experience in Springfield has been as follows: It occurred to me that three things were needed to compass the object I had in view—(1) A form of prayer for daily use in the home; (2) An explicit summary of views held by those who call themselves Unitarian Christians, and who do not hesitate to avow their allegiance to Christianity; (3) A ritual for regular use at weekly or fortnightly meetings of the Guild. The Manual of the Guild of the Good Shepherd meets all these needs. It was neatly printed and widely distributed throughout my parish. The attention of the young was especially called to it. They were asked to read it, reflect upon its objects and its obligations, and then at a fixed date the guild would be inaugurated. The Manual awakened very considerable interest, and many who had long wanted some such statement of faith and form of religious culture heartily fell in with the new movement. One Sunday evening, of which due notice had been given, the service was continued as usual until the time for the sermon was reached, when in the presence of the congregation forty-two persons joined the guild and took communion together. It was no light attachment or love of singularity and publicity which led these young men and women to join their elders and openly consecrate themselves to an unequivocal Christianity. They did not then, and do not now, profess to be better than others, but they took solemn obligations upon themselves which they were old enough to understand, and which made attachment to a Christibn church a closer and more serious thing than it had been before. The service was an act of consecration which will live in their memories and in their lives.

The movement has made, and continues to make, steady progress, and is telling upon the life of the church. Our meetings are held fortnightly, and are conducted in the following order: A hymn, scripture reading, prayer, initiation of new members, the reading of select passages of ethical and religious writings drawn from scriptural and non-scriptural sources which the members choose for themselves, the consideration of cases of deserving need in the parish and the appointment of visitors and helpers, the carrying out of any other parish work in which the young people may help the minister, hymn and benediction. The services are earnest and helpful, and so far there is only one opinion about them. It ought to be said that the Guild Manual is a modification of one used by the Rev. Carey

W. Walters, of London, the Provost of the English Unitarian Guilds.

My object in forming this Guild was personal and local. Before me were young people who rightly looked to their minister for definite religious instruction, and to the church for influences calculated to confirm their desires and attachments. Should I leave them to their own unaided judgment as to what they ought to believe? Again and again they had confessed to me in private the disadvantage at which they were placed by the uncertainty of their views. No: I would draft a creed for them which in place of anything better might afford them anchorage. For the present, at any rate, it would be better than nothing, and, perhaps, in the future, some other minister with clearer vision and profounder knowledge might render them a like service, and reveal to them in fairer and fuller proportions the Kingdom of God and of Christ. Be this as it may, my duty was clear, and I have yet to regret that I did it. The organization has met a local want, and the proof of its value lies in its usefulness. An ounce of experience in a matter of this kind is worth a pound of theory and conjecture.

Brethren, have more faith in the religious capacity of your parishoners and in the vital power of Christianity. The fear of being committed to anything in theology, the dread of ecclesiasticism, the *laissez faire* policy of leaving the young unaided and undirected in the most vital of all earthly concerns, is paralyzing the power of our churches and hindering their prosperity. The crystallizing of religious belief, which so many dread, is less of an evil than the reduction of religious conviction to the merest intellectual pulp and nebula, and it is surely better to err on the side of ecclesiastical zeal than to fall into worldliness and indifference. J. C.

"A new year,
A new, unsullied year is ours. Its page
Is sealed; we know not what is folded there;
We know not whether life or death is writ
Within the scroll; but 'tis enough
To know the gift is God's."

ON BUSINESS ENTERPRISE IN RELIGION.

By Brooke Herford.
(A Paper Read Before the Unitarian Club, Boston.)

I have always counted it one of the blessings of my life that I was brought up to business. I only had four years of it, as office-boy and clerk. I never went far enough in business to get to its emoluments, but I went far enough to get something of its drill and discipline. I was in it long enough to learn a great respect for business ways, and especially for business enterprise.

In one way this introduction to business life and ways has made me very sympathetic, but in another I am afraid it has made me very critical. It has given me an interest in all this busy city life, an appreciation of its sturdy activity, a sympathy for its difficulties, that I, else, could hardly have felt. But at the same time it makes me constantly dissatisfied with the unbusiness-like slackness with which much of our religious work is carried on. I cannot help comparing the way in which men carry on their business, with the way in which the same people carry on their churches; the enterprise which they put into trade, with the slack and feeble hold they take of religion.

There are many applications of this subject. For one thing it applies to the interest men take in religion itself, in its great convictions and thought, apart from their embodiment in religious institutions. I think I speak the feeling of all ministers, when I say that what we long for most of all, is, to have the men among our people stand with us a little more definitely and heartily in this great interest of religion. We do not want fewer of the women, but we want more of the men! I do not mean that men are entirely indifferent on the subject. But still—to see the contrast! How many, who, in all the doings of the world, have so keen an appreciation of firmness and thoroughness, are in these higher elements of life so often hesitating and half-hearted. People who in business take care to see clearly what they are at, and who strike straight for the mark and make a clean stroke every

time—how often do you find them not only in the most misty and undecided state about religion, but content to remain so, shrinking from taking any decided step on the Christian side,—and in fact, dealing with all that higher side of life with a feeble hesitation, which if any man showed to them in business they would cross him right out of their books.

We are all familiar with this as it shows itself in our orthodox friends. Here is your neighbor, for instance, a shrewd practical man, who from Monday morning till Saturday night goes right to the point, and won't touch a business matter that he does not squarely believe in. But Sunday comes and all this is changed. He goes to some church where the whole scheme of divine and eternal things is laid down as rigidly as if they had a township plat of them. Does he really take in all those old doctrines of total depravity, and an angry God, a ruined world and a yawning hell? Does he believe the Bible to be absolutely divine all through —Solomon's song and David's curses and all? Nothing of the kind. When you get into a quiet talk with him at his office or going down in the horse car, he will frankly tell you that there is a great deal that he no more believes than you do, and in fact you find that he thinks very much as you think. And yet—suppose you press him to come right out, and stand squarely with you for these more reasonable beliefs,—why, he draws in directly! "Ah, well," he says, "it is a difficult subject—there are some things that he does not see clearly; he doesn't know that he is quite prepared to commit himself," and you know very well that he never will be.

But it is not only our orthodox friends to whom this applies, else there would be little appropriateness in my speaking of it here. But while they are hesitating in avowing what they do not believe, what *we* want, is, a little clearer grasp of what we do believe, and a little more enterprise in working for it. With too many on the liberal side, liberalism is only a sort of vague impression; and when it is only this, it is very apt to drift into a vague impression that everything is uncertain, and that there is not anything sure enough to believe in or work for very earnestly. But that is not so really. The main lines of religious truth are not doubtful. God, duty, immortality, and Christ as the greatest teacher of these great verities, *these* are not really doubtful. These things have been questioned, and investigated in the present day as never before, and they have stood the test, and those who watch the drift of the higher thought of science and philosophy know that these things stand to-day, realities and certainties, more than ever before. There wants a clearer hold of these things; with many there wants enough of thought and study of them to have a chance of getting a clear hold; we want a firmer, more open standing for them, a franker stepping forward in the line in which these things ask our worship and work. That is where we ministers feel the pinch. We have in our churches many of the strongest, truest-hearted business men of the community. They are the men, who, if they join a corporation, send its shares right up. They are the men, who, if they take hold in an institution, mean to *make it go*, and do make it go. They are the men, who, if they belong to a party, can quietly join hands with other strong men of the same sort, and put right through whatever they make up their minds about. They go quietly to them, and say, "See, here; we must do this thing"—and they do it! I believe we have a larger proportion of this sort of men in our churches, than there are in almost any others. Why—if they would stand with us for religion, as they do in business and public life and other things out in the world, there is nothing we could not do. But there is where the trouble comes in. Of these very same men, there are so few who will stand squarely with us on the religious side of our work and take hold with us as if they really meant it!

I fancy some may be inclined to say that I ought not to be hard on such people as I have been speaking of, because, though they may hold back from standing openly with us on the religious

side of our work, they are ready to stand with us and do their part for our churches and our church-work as institutions. But I am afraid that plea will hardly bear looking into!

Why, it is exactly because our *men* so largely hold off from standing squarely for our religious work, that our churches are what they are to-day, and do what they do! Handsome churches? Yes! Luxurious? Yes! But what do they *do* in the midst of these great cities and dense populations? What do they *do*, in the presence of these grave problems which are rising into even more pressing prominence in the separation of classes, and the growth of pauperism and crime? I suppose my own church is a fair sample. We are open regularly once a Sunday for worship—*twice*, just now;—and, during the week two or three sets of ladies meet to find sewing for a number of poor women, and garments for little children, and to help in the sorest need of poor homes, and, one of the very best things, to send the literature of our common-sense religion to people all over the country, who will take the trouble to write to our postoffice mission for it. Many churches you will find, doing about this same sort of thing, and also having parties, and sociables, and theatricals, and all kinds of good times, and in many of them the ladies find a considerable part of the expenses of running the church by the profit of such things. Think of it! Churches of Jesus Christ descending to be the caterers for social amusement—going in for amateur dramatics and turning an honest penny by oyster suppers and strawberry festivals! And then, God forgive us, this is called "Church activity!" Why, in presence of the sin and evil and superstition that are still on every side around us, it were truer to call it baby play! We sing

> "Onward Christian soldiers,
> Marching as to war."

Would it not be truer to call it marking time and goose-step?

And why is this? Is it your fault, you ask; and perhaps you feel it a little hard to be reproached for a state of things which most men dislike as much as I do. But then would it ever have been so, if you men had taken hold of the church like business men, who believe in the thing and mean to make it go? No! You pay your pew-tax and then expect to have done with it; and if the women ask you for more, you begin to say, "Come, this thing is getting too expensive!" and so the women have first to devise the ways of doing such little Christian works as they *can* do, and then have to devise the means of paying for them! Do I blame them that our churches are what they are? Not I! My wonder is that the churches are still so good. For they *are* good. Take them with all their imperfections, the churches are still the noblest institutions in society to-day! They do represent Christ, partially at least. They represent him in his "going about doing good;"—they represent him in his drawing the little children to him; they represent him in many of the details of his ministry. But they want also to represent him in the great, strong purpose of his life,—the proclaiming the true religion to mankind, and helping by it to change the world into the Kingdom of God. Our churches might do this. They have all the vantage ground for doing it. It is only *man-power* that they want. Already in any dozen of our chief New England cities, our Unitarian churches include the body of strongest, staunchest men in all the city. But, in what church do these *strong* men ever assemble together to consider squarely *how can we make our church do better the real work of a church of Christ in the world?* It simply never seems to occur to them to look at it that way. They go on, year after year, much in the old way. They beautify the church, or get a new organ, or have a course of lectures, or anything that the minister likes to push. But if the church is pretty well filled, and paying its way, they do not see why he wants to fuss about anything more, and wish that he would be contented with having things go comfortably and well. Ah! but a Church of Jesus Christ is good for more than this?

(To be Concluded in our next Number.)

REV. STOPFORD A. BROOKE, M. A.

In his last book, "Men, Places and Things," which has just reached the public, Prof. Wm. Matthews, LL. D., gives the following sketch of Rev. Stopford Brooke, of London, and his work:

At the southwest corner of Oxford and Bloomsbury streets, almost on the edge of St. Giles, stands a freshly painted chapel, destitute without and within of architectural beauty, which one would take to be a Methodist or other non-conformist place of worship, —which last it indeed is, but not of any recognized dissenting "denomination." It is here that Rev. Stopford A. Brooke, M. A., one of the most eminent preachers in London, has been listened to with unflagging interest for the last eleven years by a select and aristocratic, if not a very large, congregation. Of all the preachers whom we heard in London during the winter of 1882–3, and again in the autumn of 1886, he, with Canons Liddon and Farrar, best stood the test of frequent hearings. As he stands in his Geneva gown (for which he exchanged the surplice before going into the pulpit) and announces his text, you feel that here is a man who must do honor to his calling, who is thoroughly in earnest, who has pondered all the great theological problems of the day, and attained to his present beliefs, not through heredity, but through many and perhaps fierce mental struggles. You feel, too, that he is one who has the courage of his convictions and will not hesitate to speak his deepest and boldest thought, whatever may be its reception. There are few preachers in England who have a more commanding presence, a greater degree of blended dignity and attractiveness or of personal magnetism than Mr. Brooke; few with so massive a head, eyes so earnest, and an expression so benignant and winning.

To analyze the effects Mr. Brooke produces, and explain their causes, is not an easy task. Whether it is the force and originality of his thoughts, the nobleness and spirituality of his sentiments, the intensity of his convictions, the aptness, vividness and incisiveness of his language, or the extraordinary earnestness of his manner, or all these together, that rivet the attention of the hearer, it is hard to tell. In the impression produced by a sermon much is due to delivery, and Mr. Brooke has a unique kind of oratory which defies all attempt to describe it. His eloquence has no pyrotechnics, but consists in the earnest enunciation of pregnant truths. in the impassioned enforcement of sentiments that quicken the intellect and touch the heart. He seems to preach, not with deliberate effort, but because, like the prophet, he has "a word in the heart as a burning fire shut up in his bones, so that he is weary of forbearing and cannot stay." As he gradually warms with his subject till it has engrossed his whole heart and soul, all your faculties are on the alert, and you are impatient of a cough that shall cause you to lose one of his glowing periods. At one moment you are roused to enthusiasm by some noble thought couched in noble language; at another you are melted to tenderness by some masterpiece of pathos; again you are fascinated by a glowing portraiture of some prophet or apostle of righteousness; and then you are wondering whether that indignant denouncer of the sensualist or the hypocrite, whose sarcasm is so scathing, can be the same man who, a few moments before, insisted that God would never rest until the entire human race should have found rest in Christ. When the discourse has closed, you feel yourself flooded and surcharged with spiritual life. Above all, you find yourself loathing and abhorring all selfishness and meanness, and resolved, God helping you, to trample all your spiritual foes under your feet.

Mr. Brooke is not a preacher for the masses of men. He would be as much out of place in Mr. Spurgeon's pulpit, even were his convictions the same as those of the Tabernacle preacher, as Mr. Spurgeon would be in his; but his sermons are admirably adapted to the peculiar, thoughtful class to which he ministers, among whom, in the gallery, modestly sits the celebrated Dr. James

Martineau Pycroft, who, in his "Twenty Years in the Church," tells of a country clergyman in England who, being asked whether he studied the Fathers, replied: "No, the *fathers* are generally at work in the fields; but I always study the *mothers*." Mr. Brooke shows by his preaching that he has studied both. Yet it is, no doubt, the literary charm of his sermons which attracts many to hear them. Less aphoristic than F. W. Robertson's, they abound, like his, in sentences that linger long in the reader's mind; and, like his also, their chief value lies in their substance rather than in their form, and especially in their thought-provoking qualities and the stimulus they give to feeble and halting wills.

Mr. Brooke was born in the county of Donegal, Ireland, in 1832. He entered Trinity College, Dublin, in 1850, where he won honors as well as several prizes for poetic composition, and took his B. A. in 1855. During his college course he wrote for the *Dublin University Magazine*, contributing, just as he attained to his majority, the following spirited sonnet, which shows that the youth was father of the man:

"A lay of freedom! O, ye slaves that now
Cramp the broad mind to fashion, form, and rite!
Sweep an unfettered hand across your brow;
Rise like a falcon to the living light;
Free the undying thought from licensed lies,
Till, like a river bursting from its ice,
And whirling error to its native night,
Brimming with freedom, through a golden land,
It rolls, loud, bright, and broad, impetuously grand!"

During the year 1864–65 he was chaplain to the British embassy at Berlin, during which time he wrote the "Life of Rev. F. W. Robertson,"—the most charming piece of biography published since Dean Stanley's "Life of Dr. Arnold." Next he ministered for ten years at York Street Chapel, London, where the service was at first thinly attended, but soon drew crowds of intellectual and deeply interested hearers. In 1876 he began preaching at his present place of worship, the lease of which was presented to him by some friends. The advantage of his present position is its perfect independence, since no one can call him to account for supposed heresy. Mr. Brooke is said to be a connoisseur in art. He has written a primer of English Literature, which is a marvel of condensation, and full of delicately discriminative criticism. He has also published several volumes of sermons. At times he gives lectures in his chapel, some of the best of which may be found in his "Theology of the British Poets," a work in two volumes.

In appearance, Mr. Brooke, as we have said, is highly intellectual. The broad, expansive forehead, which the masses of iron-gray hair do not conceal, is one that would delight a phrenologist. With the exception of side-whiskers, he is beardless. His voice, which is at times tremulous with emotion, is musical, and his gestures are few, but appropriate and significant. With all his love for his calling, he has never sunk the man in the parson; and while he properly respects the "linen decencies" of life, he would not think it a sin to be seen without a white cravat. The pith of his preaching is that men and women are placed in this world, not to pursue their own pleasure, but to do God's will, to love, work, and suffer for others, even as Christ suffered, worked and loved. He believes that revelation is not completed, but continuous, and full of life fitted for its age.

Mr. Brooke has recently severed his connection with the English Church. Some years ago he avowed himself to be, after much painful thinking, out of harmony with his creed, especially with that which he rightly deemed the central belief of that creed,—the mystery of the incarnation. There is little, however, in his preaching, to remind one of this change of opinion.

We hear a great deal of foolish talk in these days about the decline of the pulpit; and Mr. Mahaffy, in his essay on the "Decay of Preaching," assumes the supposed fact, and investigates, with much acuteness, its causes, without for a moment questioning whether it be a fact. Such discourses as those of Mr.

Brooke tend to prove the falsity of the assumption. A strong proof of their power is the statement we have heard, that clergymen of the English Church have cautioned persons against their brilliancy and fascination. No doubt some of his former Angelican brethren, feeling that his *perfervidum ingenium*, his literary power, and even his spirituality itself, only render his heresies the more dangerous. But we are confident that if the pulpits of England were filled with such preachers, it could no longer be said, as it has been said, that even a trial at the Old Bailey for stealing a couple of pocket handkerchiefs, too often stirs deeper emotion, both in speaker and hearer, than the most momentous realities connected with the future and unseen world.

A SON'S ADVICE TO HIS FATHER.

X. Concerning Ministers in a Lay-Capacity.

How is it, *my dear father*, that ministers when they are out of work, make such dreadfully poor laymen? I do not know that this applies particularly to you, or ever will do, but, I have been very much struck with it in several instances lately, and though you are now by no means "out of work," there is no knowing what might happen, so that it would be well for you to hear "instruction's warning voice" in time.

Now, there is young Ruggles, who resigned at Exmouth, O., last spring, and has been at home ever since at his father's, waiting for a "call." He went from our town, and everybody was very pleased that one of the old Governor Ruggles stock should be a clergyman, and he did so well at college that it was thought he would make some mark in the pulpit. But perhaps he was not strong enough for the west,—anyhow, after four years at Exmouth, either the people did not want him or he did not want them, and so he came home. I met him soon after, and being very short of teachers in our Sunday-school (you know they made me superintendent last annual meeting) I told him how glad I was that he was going to be at home awhile, and that I hoped when he was not away preaching, he would come into the school and lend a hand. I remember thinking at the time that he didn't seem very cordial about it, but as he had begun our conversation by telling me that he was "very anxious to find something to do," I never doubted that he would come. But he has never been there a single Sunday! It has not been that he has been off preaching; you see our town is quite a way from Boston, and I don't think he has been away more than half a dozen Sundays in the six months. But when he has been at home he has seemed just to loaf around. He hasn't even come to church above half the time, and then mostly late; and, altogether, I could not help saying to him the last time we met, that I thought it was a mercy he was a minister, for that certainly he did not seem as if he would be much of a success as a layman! You see we were boys together, so I did not mind riling him up a little, and indeed I did feel vexed to think how little idea he seemed to have of helping except in some regular charge. I don't know, but it seems to me that if a man had some real drawing to the work of a minister, he would want to find something to do at it, for himself, even when not formally engaged for it by a parish. But it seems not; for the last time I stayed in Boston for the Sunday-school convention, I asked one of my fellow superintendents about it, and he said that there were at least eight or ten ministers around there all the time, waiting for calls, and he never heard of one of them coming to any of the Sunday-schools to help, not even at the Mission Chapels, where a casual helper is always so welcome; nor did he know of any of them doing any missionary work, though there must always be plenty to do in the city.

I am told they are worst at the ministers' meetings. Of course I can't speak about that from any experience of my own, for I am always busy at the office when they get together; and moreover, if I was not, they would not let me in—being only a layman. But only a few Mondays ago, I met Cousin Tom, just

as he was coming out of their meeting, and I took him in to Young's with me to lunch, for there was a kind of hungry look about his eyes. But he said it wasn't that he was hungry, but only blue and out of heart about things. Said he: "I've been having a little discouragement down there at Grumbleton Centre, and I thought I'd come in to the Monday meeting and see some of the fellows and get braced up a bit; and then, do you know, it seemed as if all the ministers without parishes had come together, and the way they talked about the ministry and the churches and the people was enough to turn a fellow sick." And he declared that he thought he would never come again.

The funny thing is, that these very same men know so well what laymen ought to be! I have been at conferences and heard them discoursing about how men should attend church; how punctual they should be; how they should encourage their ministers, and be always ready to "lend a hand" (that is one of their favorite words); and then, when they have a chance of being living object lessons for a few weeks or months, they mostly do not seem to do a thing.

I know they are not all that way. I do not think it is so with the older ministers, who have done their work right along, and come out in the superannuation list. First-class saints, some of these are, no other word for it, and always ready to do anything they can, anywhere. There are several of these who come into our office now and then for a chat with our senior partner, and when I compare them with the average retired millionaire, I declare, father, it makes me wish sometimes that I had followed your advice and gone to the Divinity School!

That's the sort of layman that I want you to be, father, if ever you come to that. And I think you will be, because you do seem to love the work for its own sake, and I do believe that if you were out of a berth to-morrow excuse a business man's rough way of putting it—you would be going down every spare hour to the Back Bay and trying to do some good among the poor lost sinners there. Indeed, I cannot see whatever a man wants to be a minister for, except for the work's sake, for certainly there is little enough profit in it. Why, some of those country ministers who come to your house—nice, educated fellows, too—only get about as much as our junior clerks,—and often don't get that till after date. As for you A. 1. parsons, I know you are better off; and yet what is the very most that any one of you has, compared with what a man of the same ability and success would make in business? Yet I don't think I ever heard any of them grumble, except here and there one who cannot get any parish at all; and somehow I do not think they would be so inclined to grumble, if, when for a while they cannot be ministers, they would try to be rather more the sort of laymen that they are always preaching to us to be.

Your affectionate son,

"—Co."

UNITARIANISM AND CHRISTIANITY

A Paper, by Rev. J. T. Sunderland.

[Read Before the Michigan Unitarian Conference, December 7, 1887.

I am asked to speak upon the Christian Element in Unitarianism. This would seem to assume that there is an Element in Unitarianism that is not Christian. Perhaps there is. That will depend, doubtless, upon what we understand Unitarianism to be, and what we understand Christianity to be. For myself, as I understand the two. Unitarianism is simply Christianity in one of its freest and most rational forms of development.

My thought of religion is, that it is all and everywhere at heart one, that it everywhere among men springs out of, and is the expression of, a universal religious instinct,—that human nature has a religious side as much as it has an intellectual side, or a social side,—that it is as natural for man to feel dependence upon and reverence toward the Powers or a Power above him as it is to think or hope or speak. If, then, religion be thus something natural to all men, what ought we to expect to happen?

Just what we see, viz., that it exists in all stages of perfection and imperfection, in the world; that among this people religion is more developed and among that people less, just as art and law and literature are; that, as a rule it tends to rise higher in expression as civilization advances, but that one people may have a natural religious genius and another be destitute of any such special genius, just as one people may have and another may not have a special genius for art or law or government.

On the whole, however, religion seems from the beginning, to have been *rising* in the world, just as on the whole art and law and social life and civilization have been rising. And religion's rise has been irregular, just as all other progress has been. Among one people its development has been especially on the ethical side, as in Confucianism; among another on the humanitarian side, as in Buddhism; among another on the side of an unquestioning and fanatical obedience to the supposed will of God, as in Mohammedanism. With this development on one side there has generally been a corresponding lack on some other side or sides very likely equally important. Thus the world is full of ill-formed, imperfect, one-sided religions.

Nor is this all. Each religion naturally gathers to itself much that is merely local, and temporary, and false.

Thus while religion is everywhere in its deepest meaning one, in its degrees of development and its forms of practical manifestation, it is almost infinitely varied and different.

Speaking in a general way, the elements that make up the various religions of the world as we see them, may be divided into two classes,—permanent, necessary, universal elements, and local, temporary, transient elements. And a religion rises in value just in proportion as it contains more universal and permanent elements, and emphasizes these as its essentials; and, conversely, just in proportion as it contains fewer local, temporal and transient elements, and pushes such as it does have aside into the realm of the non-essential.

What, now, is Christianity? It is that form of historic development of religion which contains the greatest number of the permanent, universal elements of religion, and relatively fewest transient and local elements; and, secondly, (what is even more important) it is that form of historic development of religion which at the beginning had the wisdom and insight to put its universal and permanent elements in the center, or at the foundation of all, as its essentials, and its only essentials, and to crowd such local and transient elements as were associated with it, to one side, as elements which, if they were to be retained at all, were to be given the place of only accessories and incidentals.

Nay, I may speak more strongly still; I believe that in the religion taught by Jesus of Nazareth, which came in its historic development to be called Christianity, we have for the first time in the history of the world a religion which contained all the elements necessary for a universal religion—all the germs necessary for the development under favorable circumstances of a perfect religion; and these elements, these germs, were placed by the founder of Christianity at the heart of all,—were declared in the most unequivocal terms to be the whole matter. I refer, of course, to Jesus' summary of all religion as love to God and love to man.

As that was the most simple, so it was the most comprehensive and the most perfect epitome that had ever been formulated of all that is universal, permanent and highest in religion. With that, indeed, was launched the universal religion—the religion which was the eternally true, and therefore the eternally permanent,—which can never be superseded or outgrown until man outgrows what is deepest in himself and in the universe and in God. These germs, of course, can be expanded; out of them can come, certainly will come, growths and developments varied and rich almost infinitely beyond our present sight or knowledge; but, just as all possible developments of mathematics can never contravene or render valueless the simple axioms of mathematics, or do anything else but build themselves up

on the basis of those axioms, so no possible developments and growths of religion can ever destroy or leave behind, or do otherwise than build upon the simple, fundamental axioms of all highest religion which Jesus built his religion upon, viz., God the universal Father, and men brothers because children of the Father.

I do not mean that these great axiomatic truths—these necessary fundamentals of the high, universal, enduring religion to which the world is rising, were original with Jesus. On the contrary, I distinctly claim that they were not original with him, any more than the axioms of geometry were original with Euclid. Truth *is*; ultimate truths *are*; axioms *are*; man only discovers them. And, he discovers them by degrees, whether they be mathematical axioms or religious. His eyes open slowly, especially to the deep and eternal things of nature, and the human soul, and God. But once discovered they are his forever.

The great axiomatic truths of a universal ethical and spiritual religion which Jesus saw with such marvellous clearness and insight, the race for thousands of years had been slowly growing up towards, and long had had glimpses of.

In Greece, Socrates, Plato, Aristotle and many of the poets had seen with more or less clearness many of the truths which Jesus taught. The same was the case with some of the greater Romans, and especially with the greatest religious teachers of Egypt and Asia. I do not think Jesus gives us a single religious truth that cannot be found, at least in germ, in some one before him. He was simply the tallest and completest flower on the tree of the world's religious evolution. If you choose to express it so, he was simply the greatest religious genius of the ancient world, or, I believe, of the world at all, in its history up to our time. Or, if you prefer to express it differently, he was the one son of the race in whom the spirit of God, or the God-consciousness, or the spirit of religious inspiration, was most perfect and complete, just as the spirit of poetry rose to its highest in Shakespeare, and of philosophy in Plato, and of art in Michael Angelo. Jesus gathered up into himself, as it were, for a final marvelous manifestation, the religious genius of the most religiously gifted people of the world. And so he stands in religion, in the world, where Plato does in philosophy, only relatively higher; where Angelo does in art, only higher; where Shakespeare does in poetry, only I think relatively higher. Of Jesus, must it in truth be said, as I think it can be said of no other: he is the leader of all men who live in the spirit.

And now, with this much said, we are prepared still more definitely to define Christianity. What is Christianity? I mean, real Christianity, that which Jesus its founder taught,—yes, and that, too, which, through all the distortions of so-called Christianity, through all forms of degenerate, or worldly, or half-pagan Christianity which have appeared in the world, has been the one golden thread of truth running back to the beginning,—amid all the corruption, stagnation and death, the germ of life that came from the master?

In trying to find out what is real Platonism we go to the great teacher himself, and not to his followers, much less to corruptions of Platonism of later centuries. In the same way, going back to the great teacher of Nazareth to find out, what shall we say Christianity is?

I answer, Christianity as I understand it, is just religion, risen at length to its best,—its non-essentials stripped off or pushed into a secondary place, and its essentials kept.

It is just natural, universal religion, full-orbed,—not partial-orbed, for we have that in nearly or quite every religion of the world; not full orbed on the human side simply,—that we have in Buddhism; but full orbed on both the human side and the divine,—on the sides of both love to man and love to God.

It is religion, after the struggling upward of thousands of years, at last risen, not indeed to perfection, in any such sense as to leave no further growth and development open to it, but at last risen

to the height where it is able to see what the simple, eternal essentials of all high religion are, and to plant itself once for all upon these.

That is to say, Christianity is just religion, that religion which has always been in the world, at last sufficiently purified, developed, perfected, simplified, purged of its extraneous local and temporary elements, to enable it to become a religion for all men and all time.

We see to-day that religion in its deepest and eternal essence is that in man which binds him to God, and, through his relationship to God, to his fellow-man. That is precisely what Jesus saw it to be, almost two thousand years ago. Hence, the universality of Christianity, as he taught it; hence its permanence; hence, while every age and people may raise upon this foundation such superstructures as their varying needs may require, other foundation can no man lay than that which is laid. As well attempt to find some other foundation on which the earth may rest, besides that unseen but adamantine power forever underneath it that holds it fast to the central sun, and therefore true to its sister planets, as try to find some other foundation for religion than that power which holds man fast to God, and therefore true to his brother men.

Now the one religion of the world which says this, which said it clearly at its start, in its founder, and which through all its wanderings and corruptions has still continued in some fashion or other to say the same, is Christianity.

Religions previously to Christianity were one-sided, and one-sided as to essential elements. Not so with the religion of Jesus. For the first time, in Christianity, religion became, at least as to its essentials, full-orbed. Love to God and love to man covers all the essential elements of a perfect religion. Still further, all religions previously to Christianity had not only contained elements essential and elements non-essential, elements permanent and universal and elements transitory and local, but they had made the fatal mistake of establishing themselves upon, of building into their very structure, non-essential, local and transitory elements. This mistake the founder of Christianity did not make. In Christianity we have for the first time a form of religion which had risen high enough, if not wholly to dissociate itself from the local, the fictitious, and the transitory, at least to see that these are non-essentials, and to explicitly exclude them from its foundation and essential structure. So that, although Jesus was a Jew, every peculiarly Jewish rite and ceremonial and symbol, every element of religion that was merely Judaistic, he either threw away or pushed unhesitatingly into a subordinate place, leaving nothing as required, nothing as essential, in the religion which he taught, but that which was universal and permanent in its nature—as much for Gentile as Jew, as much for all time as for the generation in which he lived.

There seems to be some ground for believing that Jesus held certain views that were erroneous, and views, too, which he mixed more or less with his religious teachings, as for example, belief in devils or demons and demoniacal possession, and belief in his own second coming to earth in the clouds of heaven after his death, before the generation in which he lived would have passed away. But his religious insight was too profound to allow him to confound these with religious essentials. Whatever might be his own beliefs regarding any of the ten thousand matters that interest men's thought, outside of the few simple, fundamental axioms of universal religion, and however earnestly he might allow himself to speak concerning any of these outside matters, we have in Jesus a religious teacher great enough to be able to separate clearly between these and those, and to lay down as the foundation of religion only the few, simple fundamentals which cannot pass away.

And now with our thought of what Christianity is, thus made clear, we are ready to ask, what is Unitarianism?

To this question I reply, Unitarianism, as I understand it, is just Christianity come to a clear understanding of its own *essential* nature. It is just Chris-

tianity risen to full self-realization. It is just Christianity coming back from its long and dreary wanderings, from its burdens too heavy to be borne, of dogmas and ecclesiasticisms, and ceremonials, from its centuries of staggering under mountain loads of non-essentials, to the simplicity that was in Jesus. It is just natural religion. It is just religion brought back once more to its universal elements. It is religion building on the one true, eternal foundation, God and man—love to God and love to man;—building a larger superstructure than Jesus could see, very likely, because furnished by our richer civilization with richer and more abundant materials, but building on the same unchanging and eternal foundation that Jesus made plain to men and did all his building upon.

Thus you will see, that I think Unitarianism at heart, in its essence, is wholly Christian. I do not think it has any fundamental element that is not Christian; and simply because I think, as I have already made plain, that Christianity, centrally, as Jesus taught it, is natural, universal religion; and that Unitarianism is simply that same natural, universal religion, developing and unfolding itself in the light of our nineteenth century. Of course in this developing and unfolding, it reaches out for truth in all directions, and gladly accepts it wherever found, in history, in science, in philosophy, in the other great historic religions of the world, outside of Christianity: but the truth gathered thus freely from every possible source, does not change the nature of the central germ of God's fatherhood and man's brotherhood, planted by Jesus, and gone back to by every great teacher of Unitarianism in the past; rather does it bring to this germ nourishment, just as rain and warmth and fertilizing elements gathered from many lands and climates do not change the nature of the oak or the rose to which they may come, but only nourish and perfect it.

I say, I think every central, fundamental element of Unitarianism is Christian, or in other words, I think that Unitarianism has no fundamental element that is not Christian. Let us look at this thought a little more fully. What are the central, necessary elements of Unitarianism?

I answer:

1. Most will agree that it contains, for one, a *worship* element, and that this, developed to its best, becomes worship of the highest object or being that the human mind can conceive, a perfect Divine Love, and Wisdom, and Providence, and Paternity,—one to whom we may give no lower name than the highest we know—and whose truest name would seem forever to be, therefore, Father.

But this is Christian. To be sure, in other religions besides Christianity we have worship, and in some we have worship in more or less high and pure forms, some even reaching glimpses of God as a perfect being and as a Father.

But what others got only glimpses of Jesus saw with full, clear vision. What other teachers approximated to in their most exalted moments, the founder of Christianity taught from the beginning to the end of his ministry; was all on fire with; made the center and soul of his religion. So that even if worship—worship of the highest moral perfection, is Jewish, as it certainly is, yet more still it is Christian; or if it is Greek, or Zoroastrian or Vedic, yet much more still it is Christian.

2. Another fundamental element of Unitarianism which I presume we shall all agree upon, is the *ethical.* Mightily through all its history has Unitarianism stood for virtue, duty, righteousness, character. No one who knows anything of our past can doubt this; but this ethical element in Unitarianism is as much Christian as is the worship element. Matthew Arnold says the one supreme word of the Bible is righteousness. Jesus taught: Be ye perfect even as your father in heaven is perfect. The Sermon on the Mount has been declared the loftiest ethical code of the world. Indeed, one of the faults that many in our day are beginning to find with it is that it is ethically too high—too high to be practical—so high that men can't reach it.

3. A third fundamental element of

Unitarianism which I presume we shall all agree upon is that of love, human interest and sympathy, humanitarianism, philanthropy, good-doing, brotherhood.

But this too is as distinctly and eminently Christian as is either ethics or worship. Not only the teaching of Jesus but the whole New Testament throbs and glows with the thought that we are all brothers, children of one Father, and that the true life is the life that loses self in service of humanity. So true is this, that the cross, the very symbol of self-sacrifice, became from the beginning of Christian history the symbol of Christianity.

I have spoken of the ethical element and the humanitarian element in Unitarianism as separate. In a sense I think they are. But in another sense I think they may be classed together as one. But in either case they are Christian. For when classed together as one, they simply become that human love-element which Jesus planted in Christianity, when he said, Thou shalt love the Lord they God with all thy mind, and all they soul, *and thy neighbor as thyself.*

Here in this "thou shalt love thy neighbor as thyself," is an epitome of all ethics and all philanthropy.

What other constituent elements has Unitarianism? I do not think it has any. I think these three, worship, ethics and humanity; or, condensing the three into two, I think these two, love to God and love to man, cover and constitute it all.

But I hear some one say, Freedom is an element of Unitarianism, surely. No, I do not think so. I do not think freedom is a part of religion, any more than it is a part of education, or a part of science. It is a condition, not a constituent. It is a condition without which religion cannot develop and reach its best, just as it is a condition without which science and education cannot reach their best; but it is no part or constituent or element of either.

I hear another say, Progress is an element of Unitarianism. Again I reply, No, I do not think so. Unitarianism, left free and untramelled, as it ought to be, will make progress. Progress is a law of its normal life, just as growth is a law of the normal life of a tree. But growth isn't an element of a tree, or a constituent part of a tree.

Growth or progress is a process, not an element. Science progresses, art progresses. But progress is not an element of science, or a constituent of art. It is a process through which art, and science, under right conditions, pass. Just so Unitarianism under normal conditions, conditions of freedom, will pass through the process which we call making progress; but progress is no element of Unitarianism.

Still, even if both freedom and progress were elements of Unitarianism, Unitarianism would be no less Christian; for both go back to Jesus of Nazareth and his teaching for about their finest illustration in all history. Where was there ever a freer soul than the radical, fearless prophet of Nazareth, who broke all chains of Jewish ecclesiasticism and tradition, that he might stand up with free mind, free conscience, free lips, owing no obligation save to God, truth and humanity? And breaking the bonds from his own soul, he tore them from other souls, too, boldly saying to his followers, "Why of yourselves judge ye not what is right?"

That was through and through the spirit of the religion which Jesus taught. It was a free religion as no other, that the world had ever seen, was. The religion of the most advanced of the old Testament prophets approximated it, but even this did not equal it in breadth and perfectness of freedom.

And how its face was set forward! What a magnificent and unparalleled progress it taught and illustrated! Progress from Israel as God's child, God's only child, to all men as God's children. Progress from Jerusalem, or Mount Gerizim as a sacred place where men must go to carry God their offerings, to universal worship—God a spirit, to be worshipped in spirit and in truth, by all men everywhere. Progress from a race God, to a world God; from a king ruling, by arbitrary fiat, or at best,

by justice, to a Father ruling by love; from salvation by blood of bulls and goats, to salvation by purity of heart and virtue of life; from a religion for the Jews as a specially favored people, to a religion for the world; from a kingdom of David, to a kingdom of God built up in the hearts of mankind. Such was the religion of freedom, breadth, progress, that Jesus, yes, both Jesus and Paul (though Paul less perfectly) taught.

So that I say, if the constituent elements of Unitarianism are worship, ethics and humanitarianism, or, reducing to one the last two, if its constituent elements are love to God and man, these and these only, as I think is the case, then it is Christian, and contains no fundamental element that is not Christian. Or, if we add freedom and progress, and say that these also are elements—elements instead of simply conditions we still have Unitarianism no less Christian in all that is germinal and fundamental in it.

Certainly Unitarianism as a religious movement of modern times had its historic origin in the Christian church. Certainly its historic development, too, has been nearly or quite wholly in connection with the Christian church. These two facts alone would seem to make it thoroughly Christian. But I think we have also seen that the fundamental elements of it, too, are Christian—that is to say, they are the same elements which the great prophet of Nazareth had the insight or inspiration (call it what you will) to see were the natural, universal, permanent elements of religion, and which therefore he made central in the religion he taught.

And now I think we must be able to see why, in spite of orthodox extremists on the one hand, who deny us the Christian name because we cannot accept their dogmas, and in spite of extreme men of an opposite kind, who would have us drop the Christian name as a name too narrow and small, we yet have continued steadily through all our history to call ourselves Christian, and with few exceptions hold to that name as firmly to-day as ever. We have not yielded to the demand for the surrender of our name, coming from ecclesiastical and theological bigotry, because we believe that no body of Christian people in the world have a truer right to it—indeed we believe that Unitarianism, (and the Liberal Christianity of our age, called by different names, but essentially one with Unitarianism) is the very truest representative in the world to-day of the simple, essential, eternal religion of Jesus, as taught in the Beatitudes, the Golden Rule, the Lord's Prayer, and the two supreme commands. On the other hand we have not yielded to the demands of those who would have us drop the Christian name for the purpose of taking a larger and nobler, because we do not believe there is any larger or nobler. Of course, we are aware that history has associated with the word Christian much that is bad. But the same is true with every great and noble word—home, love, country, God, and even religion. And if we keep these words, notwithstanding they have been associated often with evil, because on the whole the good of them has been so much greater, why should we not do the same with the great word Christian? The nineteen Christian centuries have all been busy pouring into this word such wealth of meaning, and association, and historic power, that to surrender it would be as if the son of a Goethe, or a Milton, or a Washington should voluntarily throw away his father's name, or as if a citizen of our republic should throw away the great name American, to take a poorer. The truth is, we are Christian by all the priceless heritages that come to us from the past; and we make a most serious mistake if we forget this. Heirs of all the ages, but especially of all the Christian ages, are we; and this heirship is too rich and precious to be lost or lightly held.

I think now we must be able to see, also, what the great leaders of Unitarianism, from the beginning of our history to the present,—the Socini, Francis David, Priestley, Channing, Parker, Dewey, Bellows, Clarke, Martineau, and the rest—have always meant and mean, in urging that what Christen-

dom needs is a return to Christ. Why a return to Christ? Because such a return is only going back to the eternal foundation. It is only another way of saying, Let us go back to the same simple, natural, universal religion which Jesus taught with such purity and power,—which he gave to the world as its richest heritage. Such a going back, is the truest advance. Back to nature, back to truth, back to reality, back to the soul, back to the God which the soul reveals, is simply the road that leads forward and upward to every shining light of attainment in religion or life that man can know.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

How beautiful it is to be alive!
To wake each morn, as if the Maker's face
Did us afresh from nothingness derive,
That we might sing, how happy is our case,
How beautiful it is to be alive!

To read in some good book, until we feel
Love for the one who wrote it; then to kneel
Close unto Him, whose love our soul will shrive,
While every moment's joy doth more reveal
How beautiful it is to be alive.

Not to forget when pain and grief draw nigh,
Into the ocean of time past to dive
For memories of God's mercies; or to try
To bear all nobly, hoping still to cry
How beautiful it is to be alive.

Thus ever, toward Man's height of nobleness
Striving, some new progression to contrive;
Till, just as any other friend's, we press
Death's hand; and, having died, feel none the less,
How beautiful it is to be alive.

H. T. Sutton.

MONDAY.

My little maiden of four years old—
No myth, but a genuine child is she,
With her bronze-brown eyes, and her curls of gold—
Came, quite in disgust, one day, to me.

Rubbing her shoulder with rosy palm,
As the loathsome touch seemed yet to thrill her,
She cried, "O mother! I found on my arm
A horrible, crawling caterpillar!"

And with mischievous smile she could scarcely smother,
Yet a glance, in its daring, half-awed and shy,
She added, "While they were about it, mother,
I wish they'd just finished the butterfly!"

They were words to the thought of the soul that turns
From the coarser form of a partial growth,
Reproaching the infinite patience that yearns
With an unknown glory to crown them both.

Ah, look thou largely, with lenient eyes,
On whatso beside thee may creep and cling,
For the possible beauty that underlies
The passing phase of the meanest thing!

What if God's great angels, whose waiting love
Beholdeth our pitiful life below,
From the holy height of their heaven above,
Couldn't bear with the worm till the wings should grow?

Mrs. A. D. T. Whitney.

TUESDAY.

Not so in haste, my heart;
Have faith in God, and wait;
Although he linger long,
He never comes too late.

He never comes too late:
Nor grudge the hours that roll;
The feet that wait for God
Are soonest at the goal.

Are soonest at the goal,
That is not gained by speed:
Then hold thee still, my heart,
For I shall wait His lead.

B. T.

WEDNESDAY.

Forenoon, and afternoon, and night!—Forenoon,
And afternoon, and night!—Forenoon, and—what!
The empty song repeats itself. No more?
Yea, that is life: Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won.

E. R. Sill.

THURSDAY.

I cannot think but God must know
About the thing I long for so;
I know He is so good, so kind,
I cannot think but he will find
Some way to help, some way to show
Me to the thing I long for so.

I stretch my hand—it lies so near:
It looks so sweet, it looks so dear.
"Dear Lord," I pray, "O let me know
If it is wrong to want it so?"
He only smiles—He does not speak:
My heart grows weaker and more weak,

With looking at the thing so dear,
Which lies so far, and yet so near.

Now, Lord, I leave at thy loved feet
This thing which looks so near, so sweet;
I will not seek, I will not long,—
I almost fear I have been wrong.
I'll go and work the harder, Lord,
And wait till by some loud, clear word
Thou callest me to Thy loved feet,
To take this thing so dear, so sweet.

Saxe Holm.

FRIDAY.

A swallow in the spring
Came to our granary, and 'neath the eaves
Essayed to make a nest, and there did bring,
Wet earth, and straw and leaves.

Day after day she toiled
With patient art, but, ere her work was crowned,
Some sad mishap the tiny fabric spoiled,
And dashed it to the ground.

She found the ruin wrought,
But, not cast down, forth from the place she flew,
And with her mate fresh earth and grasses brought
And built her nest anew.

But scarcely had she placed
The last soft feather on its ample floor,
When wicked hand, or chance, again laid waste
And wrought the ruin o'er.

But still her heart she kept,
And toiled again—and last night, hearing calls,
I looked,—and lo! three little swallows slept
Within the earth-made walls.

What truth is there, O, man!
Hath Hope been smitten in its early dawn?
Have clouds o'ercast thy purpose, trust, or plan?
Have faith and struggle on!

R. S. S. Andross.

SATURDAY.

"Your Father knoweth that ye have need of these things."

Therefore our Heavenly Father,
We will not fear to pray
For the little needs and longings
That fill our every day;
And when we dare not whisper
A want that lieth dim,
We say, "Our Father knoweth,"
And leave it all to Him.

For His great love has compassed
Our nature and our need,
We know not; but He knoweth,
And He will bless indeed.
Therefore, O, Heavenly Father,
Give what is best to me;
And take the wants unanswered,
As offerings made to Thee.

ILLUSTRATIONS OF UNITARIANISM.

THE NEW UNITY CHURCH IN CAMDEN, NEW JERSEY, PUBLISHES THE FOLLOWING STATEMENT OF ITS RELIGIOUS POSITION AND AIMS.

Unity Church is composed of Unitarians, Universalists and others of the Liberal Faith, and is identified with the Unitarian denomination. It is organized for ethical and religious culture. It urges every individual to be true to his own convictions of truth and duty; and therefore has no creed to impose upon its members. It has, however, a very positive belief which it declares openly and defends fearlessly. The way of life it teaches is "purity in deed, purity in word, purity in thought," which, according to its interpretation, is the Christ Life. It welcomes to its fellowship all who come in sincerity of purpose, earnestly desiring to help and be helped. The seven following affirmations, though of no binding force as a creed, are expressive of its general faith:

1. We believe in one Supreme Being, whose nature is goodness and truth, and whom we rejoice to love, obey and worship.

2. We believe in Jesus, the Christ, as a teacher and example. We believe that, by the truth he taught, he is a saviour of the world.

3. We believe that the Bible contains lessons of historic and spiritual truth, which, rightly understood and practiced, is a power unto salvation.

4. We believe that man is a being of unlimited possibilities, in his nature good; that the object of his life is as Jesus affirmed "to be perfect, as our Father in Heaven is perfect;" that his law of action is conscience, or the light within.

5. We believe in the brotherhood of man, and that it is our duty and truest pleasure to work for the good of humanity.

6. We believe that the human soul is divinely inspired and endowed; that our life is God's life; and that we are therefore immortal, and capable of endless expansion.

7. We believe that in the life here, and in the life hereafter, we must meet the rewards of our deeds, good or evil; that sin must bring suffering and degradation, righteousness result in joy and peace.

HUNGARIAN UNITARIANISM IN 1887.

The Unitarians in Hungary have lately been holding their General Synod (which meets every four years) and have sent to the A. U. A. some account of the proceedings. The Synod was held in one of the country churches in a neighborhood where there were not many congregations. Yet the number of "Consistors," or delegates, besides strangers, was so great that sometimes the crowded church would not hold half of those who wished to attend. The Synod opened on Sunday, September 4, when there were two services and a public communion service; on the following days were other services and meetings, including the ordination of fifteen young ministers. The business meetings were held each day before and after the services, a great deal of business being transacted. Each day, dinner was provided, in order that those from a distance, both men and women, might have an opportunity of coming together for social intercourse. At these dinners speeches were made in which the schools and churches were discussed as well as the merits of the various ministers. During one of these more informal meetings the brotherly feeling of sympathy and interest of the Hungarian Unitarians for their co-believers in America was the subject of a speech by Professor Nagy, General Notary of the church. He spoke with great admiration and respect of the "noble achievements" and the "great progress made in the cause of Unitarianism and in the diffusion of an intelligent and pure religion" by the American Unitarian Association. The business meetings were very well attended. In various reports read, it was shown that the total number of registered Unitarians in the country is 57,516; the number of births 2,197; deaths 1,518; gain 679; gains by conversion 289, less by "aversion" 50, =239; the total gain during the year, 918, against an average gain of 434 per annum for ten years past. It was also shown that the number of Unitarian children in the public elementary schools was 6,975. Four new congregations had been formed during the year, two in towns and two in large villages. At one of the meetings it was voted to enlarge the college buildings at Kolozsvar (Klausenburg) and to provide for the support of an additional professor at the college at Keresztur, thereby bringing the college up to the requirements of the state government; to this the congregations were all urged to contribute. A report was read from the "Ministers' Stipend Fund." This fund consists of 25,385 florins (=about 12,690 dollars), from which five retired ministers receive 150 florins each, yearly. It was further announced that Government had granted the sum of 3,800 florins to the college at Kolozsvar, this being the first sum of money obtained by the denomination from the States Treasury for educational purposes, though since 1868 the Unitarian Church has been in receipt of a yearly sum of 5,000 florins from the Government for the purpose of aiding ministers, teachers and poor congregations.

The annual meeting of the "David Ferencz Association" was held at the same time with the Synod. This association is "for the promotion of moral and religious life, and also for giving to general culture a moral and religious tendency." It transpired at the meeting of the association that his majesty, the King, had visited Kolozsvar during the summer, and, being waited on by a deputation of the college faculty, had received the latter with great cordiality; he had also expressed surprise at the fact that the professors were all so well acquainted with the English language, and was evidently greatly interested and pleased, when he was told of the connection of the Hungarian denomination with the English and American Unitarians.

LIMPY HANK, THE FISHERMAN.

A Picture of a Life.

As runs the shining Hudson's tide
  To meet the mighty sea,
Below the spires of Albany
  It laves the Point Van Wie.

Along the bank in struggling row
  Are houses small and mean,

The turnpike white its crooked course
Winds in and out between.

Upon the steep hill's slaty side,
Like sentries in command,
'Mid wiry grass, in stunted growth,
The solemn cedars stand.

Beyond the river's gleaming sheen
Lie fertile meadows low,
Then rolling hills, wave after wave,
In purple beauty glow.

From white-sailed sloops that slowly pass,
Blue-shirted boatmen call
The latest news to lounging men
Upon the dock's low wall.

Here just above the river's reach,
Upon the barren bank,
In lowly cabin rudely lives
The fisher, Limpy Hank.

A true Van Wie, within his veins
Pure Dutch blood courses slow,
From lines of sturdy Vans who came
From Holland long ago.

In love of books he has no skill,
But he has learned full well
The hidden secrets of the stream
With clearest eye to tell.

He knows when first the herring run,
When first the shad are found,
He'll tell his fellows where to find
The sturgeon's feeding ground.

In shady pools for greedy bass
His line unerring feels,
He knows where, in the oozy mud,
To bob for fattest eels.

In every famous haunt of fish
His well-set hoop-nets stand,
His seines, let down in chosen spots,
Come laden to the land.

All summer long with eager eye
He notes the changing tides,
All summer long with skillful hand
His lines and nets he guides.

In winter when the mighty stream
Is locked with icy keys,
He sits beside his drift-wood fire
And drinks his schnapps at ease.

There day by day with busy hand
The netting-needle goes;—
A wind, a twist, the knot he ties,
Another loop he throws.

Yard after yard the seines increase,
And fast the hoop-nets grow,
Next season's catch will not be lost
For lack of nets, I trow.

His neighbor, Dirk, comes lounging in
To have a friendly smoke;
They reel long yarns of fisher's luck,
They crack the well-worn joke.

He boasts of how when he was young,
In good old times, I ween,
He took one day a thousand shad
By hauling once the seine.

In sputtering kettle on the crane
The odorous kraut he boils;
On glowing coals upon the hearth
The salted herring broils.

His garden patch last summer gave
Potatoes fair to see,
Which 'mong the glowing ashes piled
Now roast right merrily.

In portly pots of finest delft,
Brought o'er by frau Van Wie
From Amsterdam, when Schuyler came,—
He steeps the fragrant tea.

His humble board he deftly spreads;—
Potatoes, hard-tack dry,
The herring, kraut, and smoking tea,
Then bids his friends sit by.

And as they eat their homely meal
By the drift-wood burning free,
O'er bleak, weird fields of ice without
Fierce winds make minstrelsy.

So in his cabin small and mean
Upon the barren bank,
In happy independence lives
The fisher, Limpy Hank.

A humble and unnoticed life!
But part of God's great plan,—
Nor may we call it mean or low
Since 'tis a life of man.

O. Clute.

Iowa City, Iowa.

THE DECISION OF THE U. S. SUPREME COURT REGARDING PROHIBITION.

Whatever attitude we may take toward the question of the prohibition of the manufacture and sale of intoxicating liquors, it is impossible not to recognize the fact that in the decision recently rendered by the United States Supreme Court in the Kansas prohibition cases, the enemies of prohibition, or, in other words, the liquor interests of the country, have received a blow, the weight of which it is hardly possible to overestimate. Up to this time tens of thousands among us, of our most thoughtful people, have believed that to forbid men to make or to sell liquors is unwarrantable tyranny,—a clear violation of those principles of political and personal liberty upon which our republican govern-

ment is founded. Our national Declaration of Independence affirms:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness;"

and the Fourteenth Amendment to the Constitution says:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States: nor shall any State deprive any person of his life, liberty or property without due process of law."

Not only liquor sellers and manufacturers, but multitudes of good people whose sympathies are in a general way on the side of temperance, have urged, and doubtless believed, that prohibition is antagonistic to these declarations; hence the cry raised in so many quarters and persisted in so strenuously that all prohibition enactments are unconstitutional, unrepublican, un-American, as well as unjust. But now comes the highest judicial tribunal of the land, and in a decision which, to the astonishment of even the prohibitionists themselves, was practically unanimous (seven favoring and only one opposing), declares that prohibition is legal, just, opposed in no way to the principles of liberty upon which the government is built. The temperance people had dared hope for nothing better than an even division of the court; but lo! to their surprise the court throws its vast weight almost solidly on their side.

It would probably not be extravagant to say that this a victory more important than any dozen, perhaps than all, they have ever gained before.

It should be borne in mind that the cases considered by the United States Supreme Court had been appealed from the U. S. Circuit Court in Kansas, where Judge Brewer held that the Kansas prohibitory liquor law was an infringement upon the Fourteenth Amendment of the U. S. Constitution, on the ground that it deprived the brewers of their property without compensation. But Judge Brewer's decision has been reversed, and the constitutionality of the Kansas law affirmed in the most unequivocal manner. Here are a few sentences from the decision:

"The right to sell liquor is not one of the rights growing out of citizenship of the United States."

"The right to manufacture drink for one's own use is subject to the restriction that it shall not endanger or affect the rights of others. If such manufacture does prejudicially affect the rights and interests of the community, it follows that society has the power to protect itself by legislation against the injurious consequences of that business."

"There is here no justification for holding that the State, under the guise merely of police regulations, is aiming to deprive the citizen of his constitutional rights; for we cannot shut out of view the fact, within the knowledge of all, that the public health, the public morals and the public safety may be endangered by the general use of intoxicating drinks; nor can we ignore the fact, established by statistics accessible to every one, that the disorder, pauperism, and crime prevalent in the country are, in large measure, directly traceable to this evil."

"Such a right [the right to manufacture intoxicating drinks] does not inhere in citizenship. Nor can it be said that Government interferes with or impairs any one's constitutional rights of liberty or of property when it determines that the manufacture and sale of intoxicating drinks for general or individual use as a beverage are or may become hurtful to society and to every member of it, and is, therefore, a business in which no one may lawfully engage."

That there might be no evading of the point, the Court clinched it thus:

"All property in this country is held under the implied obligation that the owner's use of it shall not be injurious to the equal enjoyment of others having an equal right to the enjoyment of their property, nor injurious to the rights of the community."

Nor is it necessary, the Court held, in order to enjoin a place where liquor is made or sold, to have recourse to a trial by jury. It may be proceeded against as may any other nuisance.

A NEW UNIVERSALIST PROFESSION OF FAITH.

We printed in a recent number of the UNITARIAN the Profession of Faith which for more than eighty years has been the doctrinal basis of the Universalist body. Of late there has been a growing feeling that the statement is inadequate and perhaps in one or two points misleading, and at the last Gen-

eral Convention, in New York, a proposition was made to substitute for it another statement somewhat more full and, it was thought, more in harmony with the present doctrinal position of the denomination. At least a year must elapse, however, before final action regarding the proposed change can be taken. The new Profession of Belief, whose adoption is urged, and which is known to be favored by a considerable number of ministers and laymen of influence, is as follows:

I. "I believe that the Holy Scriptures of the Old and New Testaments contain a revelation from God to mankind."

II. "I believe in one God, the Father Almighty, Maker of heaven and earth; in Jesus Christ His Son, who is the Revealer of God and the Saviour of the world; and in His Holy Spirit, the Comforter, through which all disciples of Christ are united in one spiritual body."

III. "I believe in the necessity of personal regeneration; in the forgiveness of sins; in the certainty of retribution; in the immortality of the human soul; and in the final holiness and happiness of all mankind."

IV. "I believe that the opportunities, obligations and rewards of religion are in their nature eternal, and of such immediate urgency that I ought to strive earnestly for present salvation by repenting of my sins and diligently using the means of grace which, in His mercy, God has provided for me."

This proposed Profession of Faith is interesting, for many reasons. Though it seems to us a little halting, written with the orthodox world somewhat too much in view, and not quite so strong on the humanitarian or life or deed side as we could wish, yet it shows the essentially rational as well as the Christian character of the denomination, and could easily be accepted by most liberal Christians, as well of the Unitarian as of the Universalist name.

The Universalist movement started in the main as a protest against the single, terrible, God-dishonoring doctrine of eternal perdition. Its early view of the atonement was more or less crude, as was its thought of the Bible, and of the nature of salvation and the next life. Its doctrine of retribution was inadequate, sometimes seriously so. It was more or less entangled with the doctrine of the Trinity. But, as time has gone on, it has steadily advanced; its view of religious truth has become more comprehensive; it has rounded itself out on sides where it was lacking at first; its thought has deepened, too, as well as widened; until now it represents a form of Christianity which it is only a truism to say is thoroughly broad, reasonable, well-ordered, and in line with the best religious thought and work of the age.

As illustrating a somewhat different side of Universalism from that shown in the profession of faith which we have quoted, we have been interested in reading a statement of Universalist beliefs which Rev. W. S. Crowe, of Newark, N. J., prints editorially in his monthly paper, *The Universalist Record.* According to Mr. Crowe, the principles for which Universalism stands are these:

That God is the source of all things, material and spiritual.

That the creation is for man, and all its laws and forces conducive to his development.

That Jesus is the revelation of God's moral character.

That worship is natural, and the Bible is the highest expression of religious genius and experience.

That man is inherently immortal, this being the first stage of his eternal progress.

That punishment is remedial; must continue till it works reformation, and then must cease.

That goodness is salvation, and whatever promotes goodness is part of the everlasting gospel.

That evil shall perish, and holiness become supreme.

Our only regret is that two Christian bodies, occupying positions so nearly identical as are our own and that of the Universalists to-day, should not be more closely united in sympathy and practical work.

TRIBUTES TO WHITTIER ON HIS EIGHTIETH BIRTHDAY.

The Boston *Daily Advertiser* published a special Whittier edition on the poets birthday, Dec. 17th, containing tributes in prose and verse from a large number of the leading writers of the country. We give below several of the best.

From James Freeman Clarke.

Enlarged by him, his noble sect has grown.
For, all who stood with him the slave to free,

All who with him the mother country own,
Who show his faith in God and liberty,
Who kindle with the music of his song,
Trust in that Heaven of Love which round him bends,
All these to his *broad human church belong*,
And make one *Brotherhood* of Whittier's "*Friends*."

FROM LOUISE CHANDLER MOULTON.

Through the dark night we caught thy thrilling song—
Singer and prophet of the higher way!
Poet and Friend beloved of us so long,
What shall we wish thee on thy natal day?
Poet and friend beloved of us so long,
God bless and keep thee on thy natal day!

FROM HEZEKIAH BUTTERWORTH.

I thank thee, bard, for what thou wert to me
In all the struggles of my youth, and know
The words that helped still wait to comfort me
When fall life's sunbeams 'mid the falling snow.
The song is best whose influence is best;
Best sings the bird that happiest makes the wood.
Long may'st thou live, to be the great world's guest,
In haunted halls of love and gratitude!

FROM MINOT J. SAVAGE.

Dear Poet! when I looked upon thy face
I said, "Though near four-score, he grows not old."
Naught was in him suggestive of the mould;
The passing years had left no withering trace,
But only added lines of truth and grace.
His body seemed a shell that did enfold
Some precious bud against the winter's cold,
Whose bloom but waited fitting time and place.

Such life knows no decay; for every thought,
Each word, each deed has been for man and right!
And now, the people's praise, their glad acclaim
But echoes only what his soul has wrought.
So, like the sun that loses not its light
When it doth set, the afterglow is fame!

FROM THOMAS WENTWORTH HIGGINSON.

At dawn of manhood came a voice to me
That said to startled conscience, "Sleep no more!"
Like some loud cry that peals from door to door
It roused a generation, and I see
Now looking back through years of memory
That all of school or college, all the lore
Of worldly maxims, all the statesman's store
Were nought beside that voice's mastery.
If any good to me or from me came
Through life, and if no influence less divine
Has quite usurped the place of duty's flame;
If aught rose worthy in this heart of mine,
Aught that, viewed backward, wears no shade of shame;
Bless thee, old friend! for that high call was thine.

FROM OLIVER WENDELL HOLMES.

Friend, whom thy four-score winters leave more dear
Than when life's roseate summer on thy cheek
Burned in the flush of manhood's manliest year,
Lonely, how lonely! is the snowy peak
Thy feet have reached, and mine have climbed so near!
Close on thy footsteps mid the landscape drear
I stretch my hand thine answering grasp to seek,
Warm with the love no rippling rhymes can speak!
Look backwards! From thy lofty height survey
Thy years of toil, of peaceful victories won,
Of dreams made real, largest hopes outrun!
Look forward! Brighter than earth's morning ray
Streams the pure light of Heaven's unsetting sun,
The all-unclouded dawn of life's immortal day!

THE OLD CHURCH WHERE STARR KING PREACHED.

Rev. Geo. H. Deere, of Riverside, Cal., gives in a local paper the following account of visits (the last one recently made) to the old church where Rev. T. Starr King preached during his remarkable ministry in San Francisco:

My first walk in the streets of San Francisco was from the Palace Hotel, in July, 1881. My mind was full of memories and thoughts of Thomas Starr King. Years before, in New England, acquaintance with him had ripened into friendship, and my esteem had been enthusiastic and reverential. His brief and brilliant California career had excited my warmest admiration, and when his life went out, consumed by the fires of his patriotism, I was one of the multitude bowed by the wave of sorrow that swept from sea to sea.

Strolling along aimlessly, I came in front of a brown, Gothic church, with ivy grown midway to the roof. On the left, a lawn sheltered by the church, held an elliptical walk around a horizontal monument bearing the magic name. I had found without seeking, the spot which to me was the most sacred in the city. The iron gates were locked and I could only look upon the shrine where I would fain have knelt. Later, with my wife, partner in my love for King, who came with floral offerings, my heart had its communion and service of memory. My silent friend seemed to welcome, comfort and encourage, and I grew strong for the work before me.

Six years have past. Mammon now claims the space for the use of its daily worshipers. The sarcophagus, holding the hallowed dust, has gone, and waits in the Masonic cemetery its final removal, resting-place and monument. The church is, as yet, outwardly unchanged, but within the work of demolition has begun. The organ, pews, chancel and altar carving have all disappeared. It is now a place for melancholy musings, and to-day, in the twilight's witching hour, I indulged them to the full. I had found my way in, from the now vacant shrine, through a side door which chance had left unlocked. Standing where King had stood wielding the sword of the Spirit, I saw the crowds of the old times, faces even looking down from stolen positions in the skylight above, and felt the power of the ringing voice that polarized the will of the State for freedom and the Union. The gloomful silence, emptiness and desolation of the place vanished and reappeared. I held a final responsive service with the echoes, closing with the twenty-third Psalm, the last from the lips of the dying preacher.

RABBI HIRSCH.

A writer in the Chicago *Mail* gives the following graphic portrait of Dr. Hirsch, minister of the Sinai Congregation, Chicago, one of the most scholarly and able of the liberal Jewish Rabbis of this country:

Last Sunday morning I occupied a pew at Sinai Temple. I had been indulging in this hope for a long time. The Chicago gentile who has not heard Rabbi Hirsch should not any longer postpone doing so. To be frank, Sinai is the first synagogue I ever entered. An early Presbyterian tuition had left an impression of high priests bowing around a shekinah, and of a distressed individual blowing a ram's horn about a walled city, threatening destruction, and this kept me away. This impression has been leveled for years, but still, at an advanced position in such things, I wondered how I should appear in the midst of a Jewish service. If there are others like me, willing to confess their verdancy, let me assure them that there is nothing in the service at Sinai which the most orthodox cannot witness and participate in with the same feeling which he would have in his own church. Rabbi Hirsch is an impressive man, and without any effort to be so. The first impression, which is correct, that he is of Hebraic extraction, gradually fades from your mind as you follow him, except when he makes an eloquent plea now and then in his discourse for the race which, as he said yesterday, has had to shoulder the blood of Golgotha for the past eighteen hundred years.

Rabbi Hirsch is all that a successful pulpiteer presents. Earnest, dramatic, humorous, pathetic, each in its place. Like most effective speakers he begins his discourse in an almost inaudible tone. He grows upon you, and his voice, never at a rant pitch, soon fills the auditorium as a wind moves a great forest.

THE NIGHT, FOR PRAYER.

The night is more suited for prayer than the day. I never wake in the middle of the night without feeling induced to commune with God. One feels brought more in contact with Him. The whole world around us, we think, is asleep. But the great Shepherd of Israel slumbers not, nor sleeps. He is awake, and so are we. We feel in the solemn and silent night alone with God. And then there is everything in the circumstances

to lead one to pray. The past is often vividly recalled. The voices of the dead are heard, and their forms crowd around you. No sleep can bind them. The night seems the time in which they should hold spiritual communion with man. The future, too, throws its dark shadows over you—the night of the grave, the certain death-bed, the night in which no man can work. And then, everything makes such an impression on the mind at night, when the brain is susceptible. The low sough of the wind among the trees; the eerie roaring of some neighboring stream; the bark or howl of a dog; the general impressive silence—all tend to sober and solemnize the mind, and to force it from the world, and its vanities, which then seem asleep to God, who alone can uphold and defend it.—*Norman M'Leod.*

THE "FAILURE" OF JESUS.

As the supremest example in history, look at the failure of Jesus. He attempted a reform of his country's religion,—a movement that should issue in a higher life for the world. But after he had roused his people, and made himself a power from one end of the land to the other, there came a dark day for all his hopes. Seized by the authorities as a disturber of the peace, condemned as a criminal, one dark afternoon he is put to a disgraceful death. Only two or three friends linger under the shadow of the cross as the night falls; and his dying lips echo with a cry of desertion and despair,—"My God, my God, why hast thou forsaken me?" Forsaken he seemed; forsaken he undoubtedly thought he was! The Temple never stood so strong; the priesthood was never more confident; never towered on high with such resistless might the imperial power of Rome. The high priest went to his triumphant sleep, rejoicing that one more disturber was out of the way. Pilate threw off his robes of office, and took his ease, thinking that one more fanatic was silenced. A few fishermen and tax-gatherers hid away in an upper room, and mourned the death of their hopes, saying to one another, "We trusted that this had been he who was to have redeemed Israel!" But all the while, high in heaven beyond the sight of men, the scales of destiny were poised; and, in those scales, one word of the Nazarene was seen to be heavier with coming triumph than all the hierarchy of the Jews and all the legions of the empire. The nearer, the lower, the more immediate failure was only the birth-throe of an eternal victory!

—*M. J. Savage.*

TO A CHILD.

"My fairest child, I have no song to give you;
No lark could pipe to skies so dull and grey:
Yet, ere we part, one lesson I can give you
For every day.

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long:
And so make life, death, and that vast forever
One grand, sweet song."

—*Charles Kingsley.*

ANOTHER YEAR.

Another year is dawning!
Dear Father, let it be
In working or in waiting
Another year with Thee!

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence "all the days."

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning!
Dear Father, let it be
On earth, or else in heaven,
Another year for Thee!
—*Frances Ridley Havergal.*

EDITORIAL NOTES.

Our ambition for Unitarianism is to see it become as consecrated as it is rational; as earnest as it is free; on fire everywhere with enthusiasm of humanity and missionary zeal; everywhere organized and united; loyal to truth, to God, to the great inheritances of the past and to the great revelations waiting in the future.

We wish to do what we can to help the coming of that larger, uniting Christian movement, which must come by and by, when there shall be a general drawing together of all who hate dividing names and non-essential dogmas, and who want to make Christianity to consist in simple worship of God, as Father, and service of Man, as Brother, which the great Founder of Christianity taught was the whole matter.

It is good for the east and the west to meet in consultation. Many western workers have been cheered and strengthened by the recent visits to various points, of Rev. George Batchelor, agent of the American Unitarian Association. Wisconsin, Illinois, Minnesota, Dakota, Iowa, Kansas, Missouri, Michigan, Indiana, and Ohio, are among the States he has visited. Everywhere he has brought the clear head and the wise counsel of the practical business man. Everywhere he has carried a conciliatory spirit, and everywhere has spoken strong words for positive Christianity.

In connection with the report of the New Minnesota Conference given, in our last issue, we printed the Constitution adopted by that Conference. We hope this constitution will receive careful attention, especially from persons interested in our western problems. We are not sure but that it opens a door to a solution of the most grave of these problems. The constitution, while keeping itself as broad and free as any can ask, and while avoiding, with the greatest possible care, everything which can be construed as backward-looking or dogmatic, yet distinctly recognizes three things: 1, That the object of the conference is to promote *religion;* 2, That the societies forming it are *churches;* and, 3, That the Unitarian name, adopted by the conference, stands for the *Divine Unity.*

We are unable to see how anything less than this can give a basis for real religious work on the part of any conference or organization. This does give such a basis. We believe that if the Western Conference will consent to place itself upon this basis there is still ground for hope that it may unite the west again.

Our Universalist brethren are proposing to send a missionary to Japan, and have the funds partly raised for the purpose.

Says Archbishop Whateley: "If our religion is not true, we are bound to change it: if it is true, we are bound to propagate it."

Whatever we may think of Mr. Donnelly's Shakespeare-Bacon theory, on some matters he speaks with penetration and wisdom. To the request from the Boston *Globe* for his choice among passages in English prose, he replies:

> I would say that the sentence in prose that has taken deepest root in my thought is, perhaps, that expression of Francis Bacon:
>
> "I would rather believe all the fables in the Talmud and the Koran than that this universal frame is without a mind."
>
> This implies an unanswerable argument for the existence of divinity. It suggests a comparison between the body and the spirit of man and the body and the spirit of the universe. It should be printed in letters of gold and set up in every schoolhouse in the land as a most potent answer to that shallowest and narrowest of all creeds, materialism. A whole body of thought and philosophy flows out of this single sentence.

The Presbyterians of this country are to hold a celebration in Philadelphia

during this year, to mark the centennial of the Presbyterial General Assembly. They are proposing to raise a Centennial fund, the interest of which shall be used for the support of aged Presbyterian clergyman.

Rev. Geo. C. Heckman, of Cincinnati, secretary of the Presbyterian Centennial Committee, spoke recently in Ann Arbor, on "A Hundred Years of Presbyterianism." Besides extolling the work and influence of his denomination in this country, as he well might, he was particularly laudatory toward Calvin, the founder of Presbyterianism, placing him in the front rank of not only the theologians but (what was somewhat startling) of the promoters of liberty in the world, and urged that if we ever in this country raise another monument 550 feet high, it should be in memory of John Calvin, the Apostle of Freedom. We recognize much in Calvin that was good; but the idea of Washington and Calvin having monuments side by side as apostles of freedom is, to say the least, unique. We wonder if some good Roman Catholic will not suggest a third monument 550 feet high to Loyola, as an apostle of freedom.

In the December *Andover Review*, Prof. S. R. Driver, of Oxford, England, has an able article on "The Cosmogony of Genesis," reviewing Professor Dana's attempt in the Bibliotheca Sacra (of April, 1885) to harmonize the Genesis account of the Creation with the record of science. Professor Driver's treatment of the subject is calm, fair, and strong. He is not frightened by his knowledge that the conclusions he reaches will be regarded by many of his brethren as heretical. Those conclusions are well summed up in the following sentences:

"After making every allowance for the popular, non-scientific phraseology of Genesis, I find it simply impossible honestly and straightforwardly to compare the record in Genesis with the record as taught by Geology and Astronomy and say that the two even approximately coincide. The records differ; and by no legitimate method or artifice which I have seen applied to them can the differences be made to vanish, or even be shown to be insignificant . . . . I do not *seek* for discrepancies in the Biblical narrative; but where they exist, it seems to me that the only wise and right course in the Christian apologist is truthfully and fearlessly to acknowledge them."

This is bravely spoken; and it is to the credit of the *Andover Review* that it opens its pages to such utterances. Any religion that is to win or keep the confidence of this age must be willing to accept the truth, however much it may cut across old theories or popular prejudices.

On Saturday, Dec. 17th, the poet Whittier reached his 80th birthday. The day was widely noticed. Almost unnumbered tributes from editors, literary men, ministers, teachers, and children of Sunday-schools and day-schools, were paid, as well they might be, to him who is not only the oldest and best loved of our poets, but almost the only remaining one of that company of great and heroic men who led the forever memorable Anti-Slavery movement.

The temperance people of the country are raising a fund to send a copy of *The Voice*, the great temperance weekly of New York, to each clergyman in the United States, believing that in no other way can the money be spent so advantageously for the temperance cause as by enlightening the preachers. But what a commentary this is upon the clergy of the country, that a great public movement needs thus to be set on foot to instruct them about, and interest them in, the greatest moral reform of the age!

Prof. Samuel Dickey, of Albion College, Michigan, has been chosen the successor of Hon. John B. Finch, as Chairman of the National Prohibition Committee. Prof. Dickey has for several years been the leading temperance organizer in Michigan, and is an able speaker. If he falls a little below Mr. Finch as an orator, he will probably be found to surpass him as an organizer. Under Prof. Dickey's very able organizing leadership, and with the immense new prestige acquired from the U. S. Supreme Court decision in their favor, it is plain that the prospects before the

prohibitionists in this country were never before so bright as now.

The defeat of prohibition in Atlanta, Ga., which has attracted wide-spread public attention, seems to have been effected mainly by the votes of the colored people, who, under the leadership of certain bad men, appear to have gone almost solidly with the liquor interests. This is a discouraging fact for the friends of the colored people. It means that they are in the midst of dangers, and all possible help should be extended to them from every side. Southern temperance work can make permanent headway only as it goes hand in hand with southern educational work.

A movement has been for some time on foot to increase and strengthen our navy. We are told we need a strong navy to protect our great seaboard cities, for, the improved war-ships of England and Germany, if they chose, could sail into New York or Boston harbor and destroy those cities. Yes, perhaps they could. But so, if he chose, could any man on the street shoot any other man he meets. Shall every man therefore arm himself with deadly weapons and encase himself in a steel vest? In this nineteenth century of Christian civilization are not moral forces, as well as powder and steel, to be relied on for the protection of cities and nations as well as individuals? The very same arguments that are being used in our magazines, reviews and great dailies, in favor of spending large sums in constructing new war vessels, and elaborate fortifications in our harbors, may be used with what would seem to be exactly equal pertinency in favor of a general movement to have every man not only go armed and encased in steel, but to turn his house into a castle capable of protecting itself, since, as things now are, any man if he chooses can fire his neighbor's house and murder all its inmates. Let us go back to barbarism at once, and rely upon brute force for safety, all round, or else let us confess that we have reached a condition of Christian civilization where nations as well as individuals may trust to moral forces for safety, and where therefore great standing armies, and powerful navies, and elaborate fortifications are not necessary, any more than steel vests, and revolvers in hip-pockets, and castles protected by armed men, are necessary, since all are a part of the same brute-force-everything and moral-forces-nothing system of things.

We have another conspicuous instance of the use of great wealth for noble ends. Baron Hirsch has given ten million dollars to found in Russia primary schools for Hebrew children, and $200,000 to be at the Czar's disposal for charitable objects. The Czar has signed acceptance. The school fund will afford instruction to probably 50,000 children. This is one of the largest if not the very largest gift made for a philanthropic object of which we have any record. One of the marvellous things to us is that more men of wealth do not with eager joy and enthusiasm seize the opportunities that open to them to use their wealth for such ends of enduring good to humanity.

WOMAN'S WORK.

Was there ever a time before in the world's history when so many women, as now, were at work trying to relieve the suffering, save the sinning, bring the kingdom of heaven into earth's darkest places? So asked an old lady the other day—one who has carried through her almost fourscore years a heart ever open to feel for others' woes, and hands extended helpfully to the needy. Her question, or exclamation, was the result of a rather careful reading of the papers which the week had brought. We think she was right. We believe that never before were so many women working, and especially so *intelligently* working, for the uplifting of humanity, as to-day. This is inexpressibly encouraging. We design in this department to give each month information concerning such uplifting work, in our own ranks, and to some extent outside also.

"WOMEN'S CLUBS IN CHICAGO"

is the title of a series of articles in the *Woman's Journal* from Mary E. Beedy. The writer thinks "no other city in the world has so many or so well organized and efficient women's clubs as has Chicago," and she outlines the history, organization and work of several of the most important. Of the "Chicago Women's Club" Miss Beedy says truly, "It is a power in the intellectual cultivation of women in Chicago; it is a power for philanthropic work; it is a power in forming public sentiment, and it is conducted with a dignity that is irreproachable."

WOMEN'S PROTECTIVE AGENCIES.

The Women's Protective Agencies of New York and Chicago are doing much to secure justice to the working girls of their respective cities.

A case of ill-usage came to light recently, where, in a large tobacco factory, whose proprietors were prominent church members, the foreman said to a room full of girls that if they would hurry up with their job he would let them off when it was completed. They finished it at 4 o'clock and were dismissed. When pay-day came around he deducted a half-day's pay from each girl in that room.

The Chicago Agency promises to find places for girls who are dismissed because they have given evidence in cases brought to trial. And if girls in stores and factories will make their complaints to the Agency, they will find it ready with legal power to enforce the claims and correct the abuses.

A WOMAN'S TOYNBEE HALL.

A good deal of attention has been attracted to the Toynbee Hall movement of London, Eng. A similar movement has been inaugurated by English university women, chiefly from Girton College. These women have opened a residence in one of London's poor districts, thus putting themselves into the midst of the homes and lives of those whom they seek to uplift.

The purpose is not almsgiving, but service giving—as managers on local committees of the Board-schools; as "associates" of the London Pupil Teachers' Association; as members of the Education Reform League and the Recreative Evening Classes Association; as Poor Law Guardians and members of the local committees of the Charity Organization Society; as members of the local Sanitary Aid Committees; as promoters of Industrial Co-operation; as workers on the local branch of the Metropolitan Association for Befriending Young Servants; as helpers in the Children's Country Holiday Fund movement.

Both of these movements, that of Toynbee Hall and this of "The Woman's University Association," are but practical embodiments of the central thought in Lowell's Sir Launfal:

"The Holy Supper is kept indeed,
In whatso' we share with another's need;
Not what we give but what we share,—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,—
Himself, his hungry neighbor, and me."

THE CHANNING AUXILIARY.

Our Unitarian Women of the Pacific coast seem to be wide-awake to their duties and opportunities.

"The Channing Auxiliary," a woman's association connected with the First Unitarian Church of San Francisco, California, is carrying on an extensive post-office work in connection with the Oakland Woman's Auxiliary, which does its proportion of the labor and pays one-third of the expense—a happy arrangement which is to be commended to other contiguous societies. The President of the Channing Auxiliary is Miss E. B. Easton, a woman of rare judgment and executive ability. Its hard-working Secretary is Miss Harriet Kelsey, to whose energy and power of initiative much of the success of the society is due. The Oakland representative on Postoffice Mission Work is Miss Bertha Shafter. As the First Church of San Francisco is without a home during the building of its new edifice, the Auxiliary has, with the aid of the church trustees, rented a club-room down town at Irving Hall, where the ladies meet every Monday and Thursday afternoon. A large stock of tracts and Unitarian books is kept on hand. The Auxiliary has also started study classes for the season. Dr.

Stebbins conducts a class at his home on alternate Wednesdays on religious topics.

Mrs. Florence Williams, the daughter of the revivalist G. P. R. James, conducts a class for the study of George Eliot's life, letters and writings. Another class is pursuing the study of the Del Sarte System, and Miss Eaton has a class for Shakesperian Study.

A recent fair netted a handsome sum for this society, which financially is one of the mammoth auxiliaries of our denomination. The Oakland Auxiliary also held a fair recently and cleared between four and five hundred dollars, which is to be devoted to their new enterprise.

THE CHEERFUL LETTER EXCHANGE.

The National Auxiliary Conference sends out a circular signed by its President, Mrs. J. W. Andrews, asking,—"What can be done to interest young people in our Auxiliary work?" and answers by calling attention to, and recommending the wide adoption, by church societies, of, "The Cheerful Letter Exchange," which the young people in some of our churches have already inaugurated. This is a Post-Office Mission, not to disseminate our religious literature, but, to carry sunshine into darkened rooms, to give the warm hand of friendship to the friendless, the tender word of sympathy to the afflicted, and the elixir of hope and good cheer to those whose days are weary and nights sleepless from constant pain.

This is to be done through personal correspondence. The design is to confine the work principally within our own denomination. To find out who would like to receive the help and cheer offered we presume the "Exchange" will advertise through our denominational papers and magazines and through circulars sent to the churches. When a sufficient number of young people are enrolled in the work, it is proposed to edit a paper, "The Carrier Dove." Any church society organizing a "Cheerful Lettar Exchange" department, or desiring to do so, is requested to write for further information to Mrs. Emily A. Fifield, Dorchester, Mass., the Secretary of the Women's Auxiliary Conference.

THE YEAR'S DEAD.

We are unwilling to leave the old year behind and go on to the new, without a word of appreciative remembrance of some of the more conspicuous woman workers who have passed away during the year. We must confine ourselves to the three or four who are best known.

Dorothea Dix we have already spoken of in these columns; but too frequent reference cannot be made to a life which so truly embodied the spirit of Christianity. The story of her noble deeds ought to inspire many women of the coming generation to a life of service as the highest goal. Her biography should find a place in every Sunday-school, public school, and public library.

Jenny Lind deserves a mention here, as not only a great singer, but one of the world's noblest women. For her wonderful voice she was indebted to nature. But the courage and perseverance with which she won it back when seemingly lost at twelve years of age, the unspoiled simplicity and gladness with which she used it always, and the large benevolence which put it at the disposal of worthy charity, these were no accidents of birth but inwrought traits of character.

The Christian Life, of London, pays her the following deserved tribute:

"At length finally silent, is the voice which those who once heard can never forget. She may rightly be said to have lived a melodious life. Sincere, natural, pure and tender in her heart and home, she ennobled as well as adorned her profession, endearing herself by her virtues to those who were enraptured by her gifts.

With her warmth and kindness of heart will be associated, as a permanent memorial of her benevolent deeds, the institution for poor sick children at Norwich, which she aided—nay, practically founded—by the donation of her wealth of song.

The song of her life, though she is

gone, yet survives, and will ring sweetly in the ears of generations to come."

Mrs. Dinah Muloch Craik, as a novelist, stands in closer relation to the life of the present generation than either of the other women named. The modern novel stands related to modern life much as the pulpit did to Mediæval Europe or to Puritan New England: it is the source from which large numbers derive their ideals of life and motives of conduct. Fortunate for such if these ideals and motives have had as worthy a source as "John Halifax, Gentleman," "A Life for a Life," or "A Brave Lady." The thousands of readers of Mrs. Craik's books will feel a sense of personal loss in her death.

Emma Lazarus was well known, both in and beyond Jewish literary circles, as a pleasing writer of both prose and poetry, but especially as a poet. And yet it was neither as writer of prose nor as poet simply, that she won the place among her people which she held. This resulted from her earnest devotion to the welfare of her race, shown especially in efforts to alleviate the sufferings of the Jews driven out of Russia in 1882, and in her efforts to promote technical education among Hebrews, which resulted in the establishment of the Hebrew Technical Institute of New York.

THE OAKLAND "STARR KING FRATERNITY."

The Starr King Fraternity is a promising association of young people, connected for the most part with the Unitarian church, in Oakland, California. Under the leadership of Rev. Charles W. Wendte they are studying the Political History of the United States. Quite an elaborate twelve-page programme has been arranged and printed, with references to several hundred books and reviews bearing on the course of study. The text-book is Johnston's excellent little manual, with collateral reading. Mr. Wendte says the hint for the course came from the Cleveland, Ohio, Unity Club.

Some fifty essays will be read in connection with the studies, mostly by members of the Fraternity, with occasional help from friends in San Francisco and Oakland. The editors of several San Francisco and local newspapers, one or two professors at the State University, and well known literary men like John Vance Cheney, who is president of the Fraternity, Joaquin Miller, John S. Hittell, and others, will participate. The meetings are free to all, and range in attendance from one hundred to two hundred and fifty. Mr. Wendte will be pleased to send the programme to all applicants. The club has now one hundred and thirty-six members, and its meetings are quite fully reported by the newspapers. It has also enjoyed lectures during the past year by A. M. Knapp, Robert Collyer and Prof. John Fiske.

"THE CHILDREN'S CRUSADE."

In answer to the Pundita Ramabai's belief that the revelation of the needs of her countrywomen, as told in her book "The High Caste Hindu Woman," would "stir the hearts of those who read, to deeds of rescue and relief;" we, the children of Woodstown, N. J., have started a Crusade to aid the good Pundita in her noble work of establishing an industrial school for the suffering Hindu widows and children.

We are collecting sums of money, large or small, and canvassing for her book, as every copy sold is a direct contribution to her school fund.

The sacred trust of aiding Pundita Ramabai has been given to us by an invalid friend, and we feel it our duty, not only to her but to the children of India, to ask all children to join us in "Our Crusade." We appeal to everyone to lend his aid and influence to help us in this work, so that before another generation has passed the children of India will be enjoying some of the advantages which God designed for them. Won't you help us?

To aid the work of "The Children's Crusade" in the United States, the "Ramabai Crusade Society" has been organized in Woodstown, and early in the New Year proposes sending out printed appeals to teachers and children; taking New Jersey first.

Its members are among the most prominent people of Woodstown, and very much interested in aiding the Pundita. Both the president and treasurer have been very active in assisting this good work of the children.

The private and public schools of Woodstown both have organized into divisions, and have met with most encouraging success. Two neighboring towns have taken up the work, and the children in the several divisions are very enthusiastic in the prospect of so helping the Pundita Ramabai, whose name is becoming a dear household word in their South Jersey homes.

Will the readers of the UNITARIAN help this good work? Printed appeals can soon be obtained for the mere cost of publication, and by their instructions divisions can be formed in any state, in schools or homes. Address all communications to Miss Florence N. Haines, Secretary, Woodstown, Salem Co., New Jersey.

ENGLISH AND FOREIGN NOTES.

Essex Hall, our English Unitarian headquarters, is being utilized for courses of evening lectures, at once popular and scholarly, under the joint auspices of the London Society for the Extension of University Teaching, and the Gilchrist Trustees. Rev. Stopford A. Brooke has just given one of the courses, three lectures on "The French Revolution and English Poetry." Why does not Harvard take up this idea of University Extension, which has been making such progress and doing such good work in England of late years?

The *Inquirer* maintains, in forcible articles, that the call for more organization is unnecessary. "In our Provincial and other societies, claiming no authority, and professing to represent only the individuals subscribing and the congregations voluntarily associating themselves,—and especially in the British and Foreign Unitarian association and the 'Sustentation' and 'Augmentation' funds, we already possess all that is really needed, and the first and great pressing call is simply to support and strengthen the existing institutions." "If there is anything really defective in these institutions let us strive to amend it, but let us be wise enough to give up theorizing about the ideal and unattainable, and do the work which lies straight before us in absolute devotion to all the truth we know." Not bad counsel for both sides of the water.

Florence Nightingale has been reported to be seriously ill, but it is not true. She has been an invalid for years, but is no worse than usual and her mind is as clear as ever, and from her sick room she takes an active part in philanthropic work in all parts of the world.

The resignation of Rev. J. P. Bland from our Sheffield pulpit is announced.

Sir William McArthur, who died recently, was the most public-spirited man in the English Methodist body. One of his latest benefactions was a gift of £50,000 to the Methodist College at Belfast.

The London *Daily News* says that there is a great revival of interest in the question of disestablishment, which is being made more and more a prominent question among liberal electors. The disestablishment of the Episcopal church in Wales, where it has never included more than a small minority of the population, is being adopted as part of the regular Liberal platform.

A speaker at a recent meeting of the Bible Society stated that though the Scriptures had been translated into 279 languages through the agency of the Society, the translators had never had the least difficulty in finding in any language an equivalent for the word "God."

Christian Life takes up Dr. Joseph Parker's recent statement in Boston that "there are certain phases of Unitarianism in England that are practically dead." That may be so—for instance, some of the philosophical speculations of Priestly. "But is it not equally true that there are certain phases of Congregationalism in England that are practically dead?" For which it quotes the same divine's saying: "I can venture to say that hardly one of the leading Congregational clergymen of England is to-day preaching the old doctrine of eternal and never-ending torment." More significant, but less quoted, was his admission in the same address: "Still with all this, Unitarianism is slowly and surely making progress in England."

Handsomely bound copies of the works of Channing and Martineau were recently presented through Professor Bracciforti to the Queen of Italy. The donor, an invalid lady in London, sister of Mrs. Edwin Lawrence, who was lately in America with her husband, has received the following acknowledgment:

"House of Her Majesty the Queen.
"Rome, 18th November, 1887.

"MADAM.—Professor Bracciforti has forwarded to me, and I have most willingly handed to her Majesty the Queen, the volumes of the works of Channing and Martineau which you have kindly tendered to her Majesty. The august Sovereign has warmly appreciated your courteous deed, and while keeping near herself those learned

writings with which she will be delighted to become acquainted, has desired me to express to you her thanks both for your gracious gift and the homage of sympathy and reverence you paid her unitedly.

"I hasten to fulfil the Royal wishes, and seize with pleasure the opportunity of professing to you, madam, my particular respectful regard.

"The Lady of Honour to her Majesty,
"MARCHIONESS OF VILLAMARINA.
"Miss J. Dunning Smith."

Very deep feeling is manifested in England, as throughout Europe, for the Crown Prince of Germany. The *Jewish Chronicle* gratefully recalls his opposition to the "Anti-Semitic" movement, which he described as "a blot on German culture." In 1879 he visited a Berlin synagogue, and was present at a charitable concert with the express view, as he himself stated, of proving his objection to the Jew-hating manifestation; and in 1880 he acknowledged Pastor Grüber's work on "Christians and Israelites" with an expression of the "hope that the outbreak of fanaticism might speedily die away."

The town of Bethlehem, in Palestine, is now lit with gas, and a road is to be made from the town to the tomb of Rachel.

The decree by which foreign Jews are forbidden to take up their abode in Jerusalem, is at present being carried out with extreme vigor. Every Jew who enters the Holy City has to give bail that he will depart within thirty days.

The Rev. Archdeacon Matthew, D.D., Bishop-designate of Lahore, says: "In British India, with 201,000,000 inhabitants, Christianity had advanced in the last decade 30 per cent., though the general increase of population was but 7½ per cent., and the increase among the Mohammedans was but 10 per cent."

We referred last month to the striking diminution of crime in England during the past ten years. It is interesting to see that pauperism is also decreasing, in spite of the hard times. Says the *Christain Life:* "In the fourth week of August last the number of paupers per 1,000 of population was the smallest on record. The corresponding figure for the same week in the prosperous years of 1870-71 was forty paupers for every 1,000 inhabitants, but this year the number was only 24.7. In the former period the total number of paupers was about 900,000, but in the latter period the number had fallen to about 697,000, while the population had increased by 5,700,000. Since the last week of January, 1887, there has been an almost continuous decrease in pauperism up to the end of August. There were in London in 1870 nearly forty paupers to every 1,000 inhabitants, while at the end of August, 1887, there were only twenty-one per 1,000 inhabitants, the ratio for the metropolis during the present year and the last being the smallest on record."

This is partly explained by another item in the same paper: "During the quarter of a century since the Post-office Savings Banks were established, the money saved through their instrumentality by the wage-earning classes is marvellous. In this period, over one hundred and seventy millions sterling has been received, and over one hundred and thirty millions paid by these banks alone, with nearly fifty millions standing at present at the credit of their depositors." These are the savings banks for the poorest, and only a part of the savings bank system of the country.

The London Road Car Company have, under the new board of management, decided to discontinue Sunday traffic. B. H.

UNIVERSALIST NOTES.

Y. P. M. A.

These letters stand for a movement in the Universalist Church, corresponding to that which is so noticeable in all the churches, looking to the enlistment of the young people in religious effort, and giving them a more definite work. The Young People's Missionary Associations were organized some five years ago, under a constitution recommended by the General Convention, with the more immediate aim of interesting our young men and women in church extension. The movement was somewhat experimental, and the name a little repellent to many. But it was clearly a start toward something good, and found favor. Thirty-eight associations have been formed, ten of them during the last year. Thus far the work has been mostly in the direction of the social interests of the parishes, and the raising of money for missionary work. Now no small amount of funds has found its way to the Conventions, through the earnest efforts of the young people. But of late a decided feeling has sprung up that the scope of the associations should be enlarged; that they shall provide for more definite religious work, and the training of our young men and women to methods and efforts for personal consecration and spiritual life; and that there shall be the widest coöperation among the individual associations throughout the church. It is more than probable that the beginning has been made of a broad and deep religious awakening among our young men and women, and such a result means blessing to the whole church.

CHICAGO AND VICINITY.

The dedication of a new chapel at Woodlawn Park, a southern suburb of Chicago, is one more sign of the aggressive spirit which has of late years characterized the churches of Chicago and vicinity. This is

the second new society which has been formed in Chicago within a little over a year. The Church of Our Father on the north side did not exist even in the expectations of its founders until a year ago last November. To-day it numbers a hundred good families, is well organized, and under the fine administration of Bro. Nickerson, is already near to being a self-supporting parish. And the young pastor, not content with his home labors, has organized a mission Sunday-school at Ravenswood, a few miles north of his own church. Meantime the two older churches, St. Paul's and the Church of the Redeemer, have moved forward. The latter has for nearly two years occupied its fine new house of worship on Warren avenue, and is a perfect hive of religious activity. The friends in St. Paul's parish have also built a new church on the ground once occupied by the little chapel of the Fourth Unitarian Society, and are looking forward to the time, within a few weeks, when they can move out of the lovely chapel into the auditorium of the church. It is pleasant to add that the parish at Englewood is also thriving so well under Miss Kollock's charge, that it has begun the work of building a new and larger church.

THE GENERAL CONVENTION.

The report of the General Convention for 1887, has been admirably summarized by the secretary, the Rev. G. L. Demarest, D. D., and put in a form which makes it serviceable to pastors who desire to inform their parishes of the progress and work of the denomination. The showing for the year is excellent. The statistics denote gains in all directions. There is a real interest in these figures to all lovers of the liberal faith. And we especially commend them to the attention of the "*Independent*," and those sympathizing brethren in orthodox circles who are so sure that the Universalist Church is on the wane.

The report of the Board of Trustees showed substantial gains in all the lines of church interest: 16 parishes, 1,657 families, 1,083 church members, 528 Sunday-school members, $113,751 church property, $12,592 current parish expenses. These signify 2 per cent. increase of parishes, 4½ per cent. of families, 3¾ per cent. of church members, 1½ per cent. of Sunday-school members, 1⅔ per cent. of church property, 1⅞ per cent. of current expenses.

The gifts during the year for missionary and other benevolent purposes administered by the General and State Conventions, are stated as $47,314; the sums applied to missionary and educational work, exclusive of ministerial relief, amount to $48,128; the gifts to colleges and other educational institutions actually paid in were $295,087. Our people have given during the year for parish expenses, educational institutions, missions and other benevolences, $1,242,453, which is $31.81 for each family reported. J. C. A.

LITERARY NOTES.

The July number of the Iowa *Historical Record*, published at Iowa City, has an article by Rev. O. Clute, giving a succinct history of the Unitarian church in Keokuk. A number in the previous year has an article by Mr. Clute, on the history of the Unitarian church in Iowa City. He is preparing for the same magazine a sketch of the life of Rev. Leonard Whitney, the able and noble minister first settled at Keokuk. It is hoped that other Iowa workers will prepare histories of their churches, so that a full record of Unitarianism in Iowa may be made.

A large number of valuable documents relating to the early history (religious and other) of Chicago, have been published by the Fergus Printing Co. of that city. Persons interested in Chicago history will do well to send to the address named for a catalogue of the "Fergus Historical Series."

The January *Century* gives a frontispiece portrait of John Ruskin, with an article upon him by Mr. W. S. Benjamin, the well known art critic, who has studied and travelled with Ruskin.

Mr. B. F. Underwood has retired from the editorship of the *Open Court* and returned to Boston; the *Open Court* will be edited hereafter by Dr. Paul Carus.

The Putnams have just issued a charming little book of stories for children, by Mrs. Alice Williams Brotherton, entitled "What the Wind Told to the Tree-tops." It comes pretty late for the Christmas sales, but, luckily, it is an all-the-year-round book.

Rev. Robert Collyer's book, "Talks to Young Men," has just been published by Lee & Shepard, with the dedicatory inscription reading, "I dedicate this little book to William H. Baldwin, President of the Young Men's Christian Union, in Boston, with more than twenty years' worth of loving regard."

Rev. J. H. Crooker, of Madison, Wis., has been giving a series of ten sermons on "The Christ," illustrative of Christian life and thought. The special subjects are:

1. The Messianic Hope.
2. How the Gospels were Written.
3. Jesus of Nazareth.
4. The Glad Tidings.
5. Jesus the Messiah of the Apostles.
6. Paul's Gospel of the Cross.
7. Jesus as the Logos.
8. Jesus as the Second Person in the Godhead.
9. Jesus as Redeemer.
10. The Ministry of Jesus To-day.

Mr. Crooker has published a pamphlet giving a careful, extended and valuable list of references to the literature of these subjects. It is something well worth the while for our ministers to possess themselves of. We presume the pamphlet can be obtained from its author, on application.

The *Indian Messenger* says that Pundita Ramabai is contemplating the preparation of a number of class books for use in the schools of India.

We very deeply regret to see that the *Christian Reformer* (our English Unitarian Review) is to be discontinued for want of a paying patronage. Its life has been short, but it has been able and excellent, and we think every one who has read it will regret its discontinuance. In its place, Rev. Francis H. Jones, who has been its editor, proposes, if sufficient encouragement is extended him, to begin the publication of a quarterly periodical, to be called *Quarterly Ecclesiastical Notes*, each number to contain about 100 pages, the object of which will be "to give with strict impartiality a concise record of the more important proceedings of all the different religious bodies (of Great Britain), and particularly giving in full any important resolutions, manifestos, letters, or other documents, which would be found interesting at the time and useful for reference afterwards." The periodical will also contain a list of important articles on religious questions in the leading magazines and papers, and will occasionally admit articles into its own pages. The subscription price will be six shillings a year. The editor's address is 14 Grafton St., Gower St., W. C., London.

The *Unitarian Review* for December is a particularly able and interesting number. The leading articles are papers which were read before the Ministers' Institute at Princeton, in the autumn. They confirm the impression given by preceding papers that the Institute was one of the ablest in papers, if not in discussion, that we have ever held.

Rev. Edward Everett Hale's famous "In His Name," has been issued in a fine presentation volume printed in large type, on heavy paper, with one hundred and twenty-nine illustrations.

We have seen no so clear statement of the religious situation in Germany, as between the Roman Catholics and the Government, or Catholicism and Protestantism, as in an article in the last *Andover Review*, entitled "Church Problems in Germany."

Charles Egbert Craddock (Miss Murfree) has written a serial story for the *Atlantic Monthly* for 1888, to run through the entire year. It is entitled "Reaping the Whirlwind." A fine steel portrait of Miss Murfree appears in the January number.

Prof. J. B. McMaster, whose "History of the People of the United States" has been very popular, has completed a "Life of Benjamin Franklin" which will be a valuable addition to the series of American Men of Letters.

A dollar-edition of Bayard Taylor's admirable translation of the First Part of Goethe's Faust is announced by Houghton, Mifflin & Co.

Our Swedenborgian or New Church friends are just starting a new 16-page weekly, in size similar to the *Nation*. Its place of publication is Philadelphia, its editors, Rev. B. F. Barrett and Rev. S. H. Spencer, names well known in New Church circles, and at least one of the two far beyond. The paper takes the name *The New Christianity*. Its price is two dollars a year. The first two numbers are attractive and able.

We are glad that Geo. H. Ellis has published a new edition of Rev. M. J. Savage's "Bluffton," which has been for some time out of print. It seems that a copy of the book has been making some commotion in a certain orthodox church in St. Louis, into whose Sunday-school library it was introduced some time ago, seemingly by mistake. The New York correspondent of the St. Louis *Globe-Democrat* quotes the superintendent of the Sunday-school as saying: "The author is Rev. Minot J. Savage, the prominent and eloquent Boston Unitarian clergyman. The book is a remarkable one, and even made me feel uncomfortable, as hide-bound in Calvinism as I supposed I was. Investigation showed that a score of our older scholars and several of the teachers had been very much impressed by the story, and had been talking the subject over. The book is all the more effective because it is a faithful portrayal, so I understand, of Mr. Savage's personal experience." Cloth, 12mo. $1.50.

We have in this country no keener and more versatile writer on popular literary themes, than Prof. William Mathews, whose books on "The Great Conversers," "Getting On in the World," "Words: their Use and Abuse," "Orators and Oratory," etc., have had such an extraordinary sale. His eighth book, "Men, Places and Things," is just out, from the press of S. C. Griggs & Co., Chicago; and another entitled "Wit and Humor, their Use and Abuse," is announced as in preparation.

Mr. Sunderland's paper upon "Unitarianism and Christianity," published in the present number of the UNITARIAN, will, by request, be put in permanent form as a tract. It may be obtained from the UNITARIAN office, Ann Arbor, or from the A. U. A. rooms, Boston, at 5 cents a copy,—in quantities, 2 cents a copy.

Mrs. Kate Gannett Wells has a new book entitled "Outlines for Conversation and Study." It is published by the Sunday-school Society, price 25 cts.

Rev. James H. West, of Duluth, Minn., has begun the publication of a bi-monthly sermon-issue entitled *The Progressive Pulpit*. Price, 30 cents a year. The January number contains (besides editorial and

miscellaneous notes) a discourse on "The Complete Life."

"*A History of the Clapboard Trees or Third Parish, of Dedham, Mass.*," is the title of a little book which recounts the history of a small New England parish during a hundred and fifty years of its existence, namely, from 1736 to 1886. The writer is Rev. George Willis Cooke, pastor of the parish from 1880 to 1887. The book is the result of a careful search among old parish records, tombstone inscriptions, village tradition, newspaper notices, and court records, to gather up and perpetuate what will some day be valuable historical matter. The chief interest in the book will be local, and yet this, like other books of its kind, affords profitable reading for any who are inclined to sigh for the "good old times when men were more religious than in these degenerate days."

His Star In The East. By Leighton Parks. Houghton, Mifflin & Company. $1.50.

This is a study of five great oriental religions, namely: Vedaism, Brahminism, Buddhism, Hinduism and Zoroastrianism, for the purpose of finding what of philosophic truth, moral and spiritual inspiration, and practical helpfulness is contained in each, and of comparing this with the truth, the inspiring power, and the practical helpfulness inherent in Christianity. Lacking oriental scholarship the author had to make his investigations at second hand, and, judging from the references, the preliminary reading was not of the widest. But, he brings to the work, besides considerable knowledge, a broad sympathy for forms of thought different from his own, and an inclusiveness which finds room for all the nations of the earth among the children of God, and for all sacred books among the revelations from God to men. The conclusions reached are that Christianity is a fulfilment—a filling full—not only of Judaism, but of each of the above named religions, by taking the partial truth of each and rounding it out into such completeness as to adapt it to a universal religion. One of the most interesting chapters is that which draws a comparison between Buddhism and Christianity, but the whole book is well worth the reading.

Social Equilibrium, and Other Problems, Religious and Ethical. By George Batchelor. Geo. H. Ellis, Boston.

This volume contains essays on Social Equilibrium; The Revolt of the Majority; The Future of the Minority; Religion its Own Evidence; Righteousness its Own Law; Free Thought; Heredity and Education; Heredity and Tradition in Morals; Ethics and Happiness; The Natural Meaning of the Word Ought; The Natural History of the Moral Ideal and the Law of Progress; Is it Religion *vs.* Righteousness? Questions and a Correspondence; The Origins (Ecclesiastical and Secular) of Unitarianism in Salem. Many of the papers have been printed before, here or there, and have attracted considerable attention. The author does us all a service in bringing them together into a book, for they are full of vigorous, fresh, strong thought, on themes as living and important as any that can engage men's attention. The thought of the book, in its more distinctly religious and ethical papers (which seem to us the best) is the very radicalism of radicalism; yet we cannot but feel that it is also, and for that very reason, the conservatism of conservatism. For the author is not afraid of facts, and dares to think things out, and doesn't easily lose his head, even in giddy places, and rests not until he finds foundations that cannot be moved. It is a book of especial value to men and women who amidst the intellectual storm and stress of our day are losing their moral and spiritual moorings. Here is a man who dares to agree with Herbert Spencer, and when he finds reasons dares to disagree with him; who is as free as any Free Religionist, and as ethical as any Ethicist, and yet is a Christian theist still, because he is clear-visioned enough to see that Christian theism is eternally true,—true because the foundation of religion is not superstition, or external authority, or even ethics, but man's natural, necessary, ineradicable faith in a Power, Wisdom, Righteousness, and Love higher than itself—God.

The Gates Between. By Elizabeth Stuart Phelps. Houghton, Mifflin & Company. Price, $1.25.

Miss Phelps has long been recognized as a woman of convictions, and a writer with a purpose, and in none of her books do these characteristics appear more marked than in this latest volume. The convictions which find expression in "Gates Between" have to do with man's spiritual nature and destiny. This life is a success or the reverse solely as it helps or hinders spiritual development; the life beyond is so entirely a continuation of this, in its thoughts, motives, employments, that the disembodied spirit may not for some time know that it has laid off the fleshly body; the laws of spiritual existence are as fixed and unchangeable as are physical laws; the law of gravity for the spiritual universe is love, unselfishness, service of others; perfect obedience to this spiritual law of gravity is the *ultima thule* of spiritual attainment; these are some of the convictions the story emphasizes. As a work of art this book seems to us Miss Phelps' best. Only three characters come into any prominence in the story, but the personalities of these are very distinctly and finely portrayed. The most unique thing about the book as a novel is its carrying the earthly love story over into the spirit world and finding its climax in the reunion, beyond the gates, of the husband and wife lovers. We hope and predict for *The Gates Between* a very wide reading.

Publications Received.

Bluffton. A Story of To-day. By M. J. Savage. Geo. H. Ellis, Boston. $1.50.

Miss Curtis. A Sketch. By Kate Gannett Wells. Ticknor & Co., Boston. $1.25.

Olden-Time Music. By Henry M. Brooks. Ticknor & Co. $1.50.

The Reviews and Magazines.

We name below some of the more important articles in the magazines and reviews of the month.

Unitarian Review (Dec.).

"The Ultimate Facts of Ethics." C. C. Everett.
"New Testament Theology." E. H. Hall.
"Recent New Testament Criticism." J. H. Thayer.
"An Experiment in Ethics." C. F. Dole.
"The Study of Church History." T. R. Slicer.
"Assyriology and the Old Testament." D. G. Lyon.

Lend a Hand (Dec.).

"The Boston North End Mission." Caroline T. Dupee.
"The Boys' Club." J. C. Collins.
"My Grandmother's Mutton:" A Christmas Story. E. E. Hale.

The Forum (Jan.).

"What Shall the Public Schools Teach?" M. J. Savage.
"Shall we Call Him Master?" J. P. Leslie.
"The Debt of the Old World to the New." E. A. Freeman.

The Andover Review (Dec.).

"The Philosophy of the Social Questions." Prof. Francis G. Peabody.
"Dante Gabriel Rossetti." C. J. Wood.
"Church Problems in Germany."
"Paul's Theology. II. Propitiation." Lyman Abbott, D D.

Popular Science Monthly (Dec.).

"Rise of the Granger Movement." Charles W. Pierson.
"The Boyhood of Darwin." By Himself.

North American Review (Dec.).

"Universitas Hominum; or, the Unity of History." Rt. Hon. W. E. Gladstone.
"Dissent in England." Rev. Joseph Parker.

Century (Dec.).

"The Sea of Galilee." Edward L. Wilson.
"Durham Cathedral." M. G. Von Rensselaer.
"The United Churches of the United States. No. II." Prof. Charles W. Shields.

New Princeton Review (Jan.).

"Our American Life." Dr. John Hall.
"The Dreams of the Blind." Dr. Joseph Jastrow.

Atlantic Monthly (Jan.).

"Unpublished Letters of Franklin." S. G. W. Benjamin.
"Constantinople." Theodore Child.
"The History of Children's Books." C. M. Hewins.

NEWS FROM THE FIELD.

[We wish to represent every Unitarian church in the country in these columns, and will if our friends will help us.

Ministers, Sunday-school superintendents and teachers, and church workers everywhere, please send us word—brief, concise—of the important things you do.

Don't wait for an accumulation of items, but as soon as one of interest occurs, send immediately on a postal card.—Eds. Unitarian.]

The New York State Conference has chosen as its missionary secretary Rev. D. W. Morehouse, of Newburyport, Mass., who will enter upon his work at once. His address will be 153 A. Hull St., Brooklyn. Mr. Morehouse's missionary field will include New Jersey and Canada as well as New York.

The *Unitarian Record* says that ten Unitarian societies have been organized in Massachussets within the last three years under the leadership of Rev. J. F. Moors, D.D., missionary agent of the American Unitarian Association. Two of the societies have built churches, and four are now building.

Unitarian societies have been organized this fall, in the northern New England district, at Dixfield and Winthrop, Maine, and at Middlebury, Middlesex and Stowe (second society), Vermont.

In the northern New England district—Maine, New Hampshire and Vermont—within the last three years, twelve Unitarian societies have been organized, and one has joined us by conversion from orthodoxy. Three churches have been built, three churches heretofore belonging to other denominations have been dedicated to Unitarian worship, and one society has furnished for its permanent use a church auditorium and vestry rooms in a secular building. In that time more than one-third of all our societies in northern New England have either built or reconstructed their church edifices, or added vestry rooms or an organ to their church estate. This is certainly a very remarkable record.

Rev. Geo. Bachelor, after spending some time in Kansas and Kansas City, Mo., started for the east early in December, taking the Michigan Conference at Jackson, then Ann Arbor, then Toledo, Ohio, and then Meadville, Pa., on his way. His plan is to return soon after the holidays to Michigan and other parts of the west yet unvisited.

Rev. Francis Tiffany, of West Newton, Mass., is soon to give a series of four lectures on "Venice" in Minneapolis, Minn.

Mr. Giles B. Stebbins, of Detroit, Michigan, having presented to the Committee on Fellowship, appointed by the National Conference of Unitarian and other Christian churches, satisfactory assurances of his de-

sire and fitness to enter upon the work of the Unitarian ministry, we hereby extend to him the hand of fellowship and commend him to the confidence of our churches.

December 2, 1887.

JOHN R. EFFINGER,
JOHN C. LEARNED,
J. T. SUNDERLAND,
Committee of Fellowship for the West.

In and Around Boston.—It is pleasant to see Rev. James Freeman Clark so restored in health. He preaches every Sunday, and with almost as much power as ever, and now and then goes to other meetings. Only a few weeks ago at the "Thursday Club" he gave a half hour's talk on Recollections of Kentucky fifty years ago, which was greatly enjoyed.

—The annual meeting of the Suffolk Conference—which includes all our Boston churches—was held Wednesday, December 7, afternoon and evening, at Rev. W. H. Lyon's church, Roxbury. Each church was asked to send ten delegates, and this delegate system is found to work well, resulting in a much more really representative meeting than the old plan of inviting all to come who like. About two hundred delegates were present, in the afternoon, and at the evening session, which was open to the public, between three and four hundred. The old officers were chosen Rev. E. E. Hale, President; Rev. Brooke Herford and Mr. W. F. Malchett, Vice-Presidents; O. H. Sampson, Treasurer; and Rev. C. R. Eliot, Secretary. The Secretary's report spoke of last winter's theatre services, the young people's delegate meetings, a simultaneous course of doctrinal lectures in four churches, and various monor efforts undertaken by the Conference. About $600 had been expended. The funds are raised in a very simple manner—the different churches included in the Conference undertaking to pay so many cents on the dollar, of whatever the expenses may be—some ten, some five, down to one cent. In the afternoon, the duty of the congregation to the church was discussed; in the evening, the changes needed in our churches in order to reach the people.

—Arlington St. church is now open every Sunday afternoon for a vesper service from 4 o'clock to 5. It is not—as vesper services have of late years too often been—a concert of sacred pieces, with intervals which the minister may turn to account, but is to a large extent worship sung instead of being said—and sung by the Arlington St. choir with singular impressiveness and beauty. The attendance is very large, and among those who come are hundreds evidently of the class who are unconnected with churches. The sermon is usually about ten minutes long, never over a quarter of an hour. It is expected that these services will continue right along through the winter.

—Sunday evenings at 7:30 a very similar service is held at the South Congregational church (lately Hollis St.); so that there is now, in the populous district of the southwest, no part of the Sunday when a Unitarian cannot find some church open.

—The Harvard students, stirred up by the recent visit of Prof. Drummond (author of "Natural Law in the Spiritual World"), have undertaken a series of five services in the Globe Theatre, Boston, the preaching being by the five chaplains of the University (Revs. F. G. Peabody, Phillips Brooks, A. Mackenzie, G. A. Gordon and E. E. Hale), and the student's glee clubs and the college choir, furnishing the singing. The admission has been by tickets, distributed through the poorer parts of the city by city missionaries and others, in order to prevent the theatre from being filled up by the army of curiosity-mongers.

—We are all rejoicing in the return to the school committee—at the head of the poll—of Mrs. Emily A. Fifield, a member of our Dorchester parish. Her name was placed on every ticket—Democrat's, Citizen's, and Republican's—a worthy tribute to one of Boston's noblest women.

—A Unity Club Institute was held in Channing Hall, December 15th, with papers and discussions. Rev. A. J. Rich spoke on Methods of Work, Rev. Geo. W. Cooke on Organizing Clubs in Country Churches, Rev. J. Ll. Jones on Institute Work, Rev. W. H. Lyon on Half-hour Reading Circles, Rev. C. F. Dole on Class Instruction in Citizenship, Hon. Milton Reed on Popularizing Browning, Rev. H. S. Spaulding on The Study of Art.

—Rev. Francis Tiffany has been affording delight to quite a circle of listeners by a series of lectures on "Venice," which he has given at No. 5 Park street.

—At Unity Chapel, in Washington Village, the Rev. William Savery has just organized a "Christian Endeavor Class." The constitution has been carefully adapted from the Young People's Christian Endeavor Societies, which have spread so widely among the Congregationalists. Its object is to be "to promote and develope an earnest Christian life, and to prepare ourselves to become useful Christian workers and worshipsers." The members are to meet on Sunday evenings at 6:30, to engage in simple exercises of worship, each member contributing "a short selection from the scriptures, or from a religious thinker or poet, or to say a word of faith and experience." They are also "invited" to engage in daily exercises of private devotion, and to attend the Communion three times each year.

—The "Channing Club,"—the new Junior Unitarian Club has been successfully inaugurated, with nearly 100 members drawn from the various churches in the Suffolk Conference. It will meet four times a year, the first Wednesdays of Nov., Jan., Feb. and April. Its object is, "the promotion of greater intimacy among the younger generation of Unitarians, the concentration of effort and action, and the furtherance of

the general interests of the denomination." It has taken (at the request of the Suffolk Conference), entire charge of the "Young People's Delegate Meetings" which are to be held January 8, 15, 22, 29. B. H.

Andover, N. H.—Mr. William A. Buxton has been ordained as minister of the church at Andover, and is to be business agent of Proctor Academy, our excellent denominational school located at the same place.

Ann Arbor, Mich.—On Sunday evening, January 22d, a memorial service will be held in the Unitarian church for some of the great dead of the past year. Six papers or addresses will be given, by as many members of the Unity Club, on Henry Ward Beecher, Dr. William G. Eliot, Dorothea Dix, Jenny Lind, Mrs. Dinah (Muloch) Craik, and John B. Finch.

Athens, Mich.—The Unitarians, after having been rather quiescent for a time, have made a stand, organized a good Sunday-school, and rented a hall in which they hold regular Sunday services. Miss Hultin, whose home was formerly here, comes over from Des Moines, Iowa, occasionally. Rev. J. R. Effinger, Secretary of the Western Conference, has been here once, and when no preacher is at hand there are lay services. The situation is decidedly encouraging. Such energy and devotion on the part of the laity would give us good churches in many a place where we now have none.

Brattleboro, Vt.—The Unitarian Church has extended a call to Rev. F. L. Phalen, of Wilton, N. H.

Brooklyn, N. Y.—Rev. J. W. Chadwick is to give a series of lectures in his church on the first Sunday evenings of January, February, March, April and May, on "The Round of Cities;" "The Picture Side;" "Cathedral Days;" "The Sacred Places;" "The Human Aspect."

Brunswick, Maine.—Rev. E. C. Guild will give Sunday evening lectures at the Unitarian church during January on the following subjects: Curiosity, or Desire for Knowledge; Control of the Thoughts; Imagination, its Uses and Abuses; Resentment; Courage.

Camden, N. J.—The ladies of the Unitarian Society had their second annual fair, Dec. 6-10, there being sales each afternoon, and an entertainment, literary and musical, each evening.

Cedar Rapids, Iowa.—Dr. H. G. Emery, a recent graduate from Michigan University at Ann Arbor, has established a prosperous Unity Club here in connection with the Universalist church.

Chicago.—All Souls' church has opened a reading room, and a circulating library of 300 volumes accessible to the public on the payment of 10 cents a month. Rabbi Hirsch spoke to this congregation recently on "The Pharisees and the Saducees," and Mr. Mangasarian, of Philadelphia, on "Mohammed and the Rites and Ceremonies of the Turks."

The Subject before the Channing Club, at its first meeting for the season, was "The Personal Element in Charity." Rev. T. G. Milsted opened the discussion and was followed by Alexander Johnson, Joseph Shippen, Andrew Crawford, and others.

—The colored people's Unitarian church proposes to erect soon a church edifice.

—Mrs. P. P. Heywood read a paper on the subject of "Growth in Solitude" before the Chicago Woman's Club, on December 7th. The essayist took as a text for her much enjoyed production, Emerson's sentence, "A great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

Cincinnati, Ohio.—Rev. Geo. A. Thayer is giving a series of eight sermons on "The Truths and Errors of Orthodoxy." The several subjects are: Orthodoxy and Heterodoxy; Trinity in Unity; Inspiration and Revelation; Predestination; Atonement; Resurrection; Everlasting Retribution; The Assumptions of Catholicism, True and False.

Denver, Col.—Rev. Thomas Van Ness has been preaching a series of six sermons on "Unpopular Causes," considering in the course, The Jewish People, The Nihilists, The Chinese, The Prohibitionists, The Knights of Labor, and The Unitarians.

Iowa City, Iowa.—Rev. George Batchelor preached for Mr. Beavis, November 19, and had cordial greeting from all. The Sunday evening class is again large and prosperous.

Ithaca, N. Y.—Rev. J. W. Day is making a good beginning in his new pastorate. Much had been done by his predecessor, Rev. Alfred Goodenough to add to the efficiency and strength of the society, both through internal organization and external improvements, and the new pastor seems disposed to make the most of all such helps. Mr. Day has been preaching on Sunday evenings during December on Unitarian Belief: its Faith and Freedom; its Reasonableness; its Creed in the Teachings of Jesus; its Power.

Jamestown, N. Y.—Dr. Townsend and Mr. Hosmer, of Cleveland, have lately exchanged pulpits. Mr. Hosmer lectured to Dr. Townsend's people on Friday evening on "The Crusades."

Kansas City, Missouri.—All Souls' church, under the leadership of its new pastor, Rev. J. E. Roberts, is prospering. The public rental of pews in the new church resulted in the raising of a fund sufficient for all the current expenses. Rev. Grindall

Reynolds, Secretary of the A. U. A., preached there Dec. 4th, and on the 11th a collection was taken for the Association amounting to $71.50.

As the result, largely, of the energy and labor of Mr. D. J. Haff, recently from Ann Arbor, Mich., and two years ago president of the Unity Club there, a similar club has been organized here, with very fine prospects.

Kenosha, Wis.—Rev. T. B. Forbush, of Milwaukee, has been preaching here on Sunday evenings. He has given a series of discourses on the following subjects:

1. The Unitarian Gospel.
2. What are we Here For?
3. The Origin and Development of Religion.
4. The Nature and Value of the Bible.
5. The Growing Thought of God.

Keokuk, Iowa.—The Unitarian parish rejoices in the complete extinguishment of its large debt, paid some months ago. The raising of $7,800 for this purpose denotes a physical and spiritual vitality of no ordinary degree. Rev. O. Clute has been at work here recently, and met with generous coöperation. A good subscription list for a year's expenses has been secured. Rev. B. Babcock, recently of the Meadville School, preached here Dec. 18. The ladies had their annual sale on Dec. 15, with the usual good success.

Los Angeles, Cal.—Rev. Eli Fay, D. D., has made a munificent proposition to the American Unitarian Association, to endow an institution of learning under its auspices with a very large sum of money. It is, however, doubtful, we learn, if the conditions of the donor can be assumed by the Association. Dr. Fay is one of the executive committee of the Anti-Saloon party in Los Angeles, which, next to San Francisco, is the most saloon-cursed city on the coast.

Louisville, Ky.—The "Helping Hands" fair was less elaborate this year than usual, owing to the illness of Miss Danforth. It was held only one day and evening, but though the weather was rainy it was successful, clearing $150, which will be expended for the Sunday-school, charitable work, and other good objects.

—The loss of Mr. J. L. Danforth in the Unitarian Church is very deeply felt.

Manistee, Mich.—The new Unitarian Society is very prosperous. The Unity Club is attracting much attention, and is stirring up the other churches to organize similar societies for literary work. Mr. Walkley has been engaged as pastor of the Unitarian Church for a third year. His sermons attract much attention, a considerable number having been printed in the city papers. He is especially active in work for temperance, and for the benefit of the laboring classes.

Melrose, Mass.—The Unitarian Society has organized a Unity Club with four departments, namely: of religious study, of missionary work, and social and literary. The last three are to meet on the first, second, and fourth Friday evenings of each month; the religious study department on the third Sunday evening of each month. Each department has its own president. The pastor, Rev. J. H. Heywood, presides over the religious study, and Mrs. Heywood over the missionary department. The club work will begin with the new year.

Michigan Conference.—The twelfth annual meeting of the "Michigan Conference of Unitarian and other Christian churches" was held at Jackson, December 6–8, in connection with the dedication of the excellent new social rooms which the Jackson society have just completed. The Conference commenced with a sermon by Rev. J. L. Jones, of Chicago, and closed with a sermon by Rev. Reed Stuart, of Detroit. The Wednesday morning session was given to a brief devotional meeting, led by Rev. Albert Walkley, of Manistee; and to reports from the various churches of the State, mainly by the pastors. On Wednesday afternoon came the Dedicatory Service of the church parlors. After interesting reports from Mr. H. A. Hodge, Secretary, and Mr. A. M. Tinker, Treasurer of the Building Committee, giving an account of how the money had been raised, ten-minute addresses were made on the various functions of the church, by Mrs. Eliza R. Sunderland, Rev. J. L. Jones, Rev. J. R. Effinger, Rev. Rowland Connor, Rev. L. R. Daniels, Rev. A. Walkley, Rev. E. L. Rexford, Rev. J. T. Sunderland, and the pastor, Rev. C. F. Elliott. The social rooms are at the rear of the church, but with a good street front and connection with the auditorium. They have cost about $3,200. Considerably over half this sum has been raised within the past two years, mainly by the ladies; the rest is loaned by the ladies from a Building Association, to be paid in small installments within the next two years. The rooms are light, cheerful, and admirably adapted for social gatherings and entertainments. There is one large room that will seat perhaps 125 persons, with stage, etc.; then two small parlors opening into each other and into the large room, and a kitchen.

On Wednesday evening three addresses were given before the Conference, one by Rev. J. T. Sunderland, on "The Christian Element in Unitarianism," one by Rev. E. L. Rexford, D.D., of Detroit, (Universalist,) on "The Universalist Position in Regard to Christianity," and the third by Rev. Rowland Connor, of East Saginaw, on "The Extra-Christianity of Unitarianism."

On Thursday forenoon the Devotional Meeting was led by L. R. Daniels; then Hon. Austin Blair, the old war governor of the State, gave a stirring address on "The

Relation of the Church to Society," which was discussed the remaining part of the forenoon. In the afternoon Rev. T. B. Forbush, of Milwaukee, formerly of Detroit, read a paper on "The Growth of the Hebrew Bible," which was followed by a vigorous discussion.

The officers of the Conference elected for the coming year were: President, Rev. Reed Stuart, Detroit; Vice-Presidents, Hon. Austin Blair, Jackson, and Dr. T. P. Wilson, Ann Arbor; Secretary, Rev. J. T. Sunderland, Ann Arbor; Treasurer, Mr. George Stickney, Grand Haven; Missionary Board, Rev. Rowland Connor, Rev. L. R. Daniels, and Rev. C. F. Elliott, with the Secretary, *ex-officio.*

After the closing sermon on Thursday evening, a very delightful Social Reunion was held in the new parlors, with refreshments and speeches.

The attendance at the Conference was good, particularly at the evening sessions. Nine of the thirteen Unitarian societies of the State were represented. Seven have settled pastors; and three others have regular preaching. Most of these reported prosperity. There is great need of a State Missionary. Two or three of the societies which are not just now having preaching need looking after, and it is believed that there are many places in the State where good societies could be organized. It is interesting to notice that the Unitarian churches in the State have increased in number from four to thirteen in thirteen years.

Midland, Mich.—Mr. Giles B. Stebbins, of Detroit, lectures for the Unity Club here on January 10th.

New York City.—Mr. Merle St. Croix Wright was ordained pastor of the new Unity Congregational Society, on the evening of December 27th.

Northfield, Mass.—A Unity Club was organized Nov. 15th, and is carrying out a plan of work which includes eight literary evenings devoted to study of Longfellow, Whittier, Lowell, Holmes, Dickens, Thackeray, Hawthorne and George Eliot; four miscellaneous and four dramatic entertainments, and four debates. The season will close in April with a club supper.

Oakland, Cal.—The recent session of the Pacific Coast Conference in this city was a great success. The papers read were of a high order, and on living issues. The utmost harmony prevailed throughout, and nearly all votes taken were unanimous. The attendance during the day varied from 50 to 150, and at the evening meetings from 250 to 500. The central figure was Rev. Grindall Reynolds, general secretary of the American Unitarian Association, who, after an exhaustive survey of Unitarian prospects on this coast, during which he visited every parish from Montana to the Mexican line, appeared at the conference with undiminished vigor, and a most optimistic and hopeful spirit. His visit was productive of a vast amount of good to the Pacific Coast churches. With him came young Mr. Eliot, son of President Eliot, of Harvard College, a gifted and earnest young man, who remains for a few months to build up our cause at Seattle, W. T., but will return to his studies in the Cambridge Divinity School in June. The essay by Hon. Horace Davis, on Japan and its Religious Condition (since printed in the *Unitarian Review*), the thorough report of our California church life by Rev. C. W. Wendte, the able papers by McDaniel, of San Diego, Jackson, of Santa Barbara, and Eliot, of Portland, Mr. Knapp's address on his missionary principles and plans for Japan, were all interesting features of the meeting. The Sunday-school and Woman's Auxiliary meetings were rather hurried and brief, but are to receive more attention next year. Mr. Eliot's essay on "Divorce and Divorce Laws" was noble and strong in spirit, in refreshing contrast to the Jeremiads one usually listens to on this theme. It will be printed. It was announced that a young Japanese would enter the Meadville Theological School under the auspices of the conference. The conference has raised $620.07, of which $400 went to the Tacoma church enterprise. This year it will try to raise $1,000 for domestic missions and publication work. Strong resolutions indorsing the public school system, temperance, and anti-gambling reforms, as well as pledging the conference to raise $750 for the A. U. A. during the coming year, were passed unanimously.

Phillips, Maine.—Mr. Foster has been preaching a sermon on "Stability," which the *Phonograph* praises very highly, and wishes to have made into a tract for circulation among the young.

Plymouth and Bay Conference.—A series of Sunday evening meetings have been held at a number of the churches in this Conference—Whitman, North Abingdon, Scituate, Duxbury and Plymouth—to stir up our people to do the work of the churches. The meetings have been very successful, the audiences ranging from two hundred to four hundred, and this in places where the ordinary congregations are from fifty to one hundred.

Portland, Maine.—The young people of Dr. Hill's society have started a movement to build a vestry to the church. At a Fair recently held for that purpose, among the most salable articles were copies of a collection of Dr. Hill's poems entitled "In the Woods and Elsewhere," which had been printed by Dr. Hill at his own expense and presented to the young people.

Presque Isle, Maine.—Rev. Miles Standish Hemenway has settled over our thriving new society at Presque Isle.

San Diego, Cal.—A recent sermon by Mr. McDaniel, on "Why we are Unitarians?" has been printed by the congregation for general distribution.

San Francisco, Cal.—Dr. Stebbins is to give the graduating address before the Normal School students at San Jose.

Rev. C. W. Wendte recently addressed the students at Berkeley and their friends, on the subject of Art Culture, and Hon. Horace Davis lectured before them on "The Sonnets of Shakespeare."

The Pacific Coast Congress of Charities and Corrections met in San Francisco, on December 13-16. The chief inspiration proceeded from the presence and word of F. H. Wines, of Illinois, the eminent penologist. Many prominent persons participated. Revs. Dr. Stebbins and C. W. Wendte are on the executive committee.

Santa Barbara, Cal.—This city is filling up with its winter supply of strangers. Rev. A. W. Jackson is expounding the poet Browning to a weekly circle.

Seattle, W. T.—The congregation at this point, reduced to a mere handful of discouraged worshippers, has trebled in numbers and enthusiasm since Mr. S. A. Eliot's arrival.

Shelbyville, Ill.—The *United States Monthly* pays the following tribute to Rev. J. L. Douthit as a temperance worker: "The good effects of the circulation of even a small prohibition paper were strikingly shown in Shelby county, Illinois, at the late election. This county is one of the strongest Democratic counties in the State, and there was no organized prohibition effort in the county, and but few public meetings were held. At Shelbyville, Rev. J. L. Douthit published a fortnightly paper called *Our Best Words*, and eight weeks before the election he commenced the publication of a weekly prohibition edition, which was sent to a large number of voters in the county; and as a result, the prohibition vote was increased from 81 for St. John in 1884, to 436 for the prohibition candidate for treasurer this year, and 800 for legislative candidates."

Sioux Falls, Dakota.—At the recent annual meeting of the Unitarian society fifty-two votes were cast in the election of a pastor for the coming year. The present pastor, Rev. Caroline J. Bartlett, received fifty-two votes. This unanimous choice of Miss Bartlett, after her year of faithful work, is a worthy tribute to her ability and discretion. Miss Bartlett and the congregation rejoice that at the end of their first year's work they are about to occupy their beautiful new church, free from debt except the amount borrowed from the Loan Fund. They have watched the building grow through the summer and fall with a deep interest. Recently they have been full of the pleasurable flutter that comes with the final finishing and furnishing. Soon they will have the service of dedication, and will be "at home" within the walls to which they have given so much loving work. Miss Bartlett recently received fifteen new members into the church, and again on New Year's day twelve more.

Springdale, Iowa.—Died in this place, on the 29th of November, Mr. Thomas James, at the age of 78 years. In the early part of his life he was a member of the orthodox Friends, but being of a very liberal turn of mind, he several years ago embraced the doctrines of the Universalists. For many years he has been a reader of Unitarian literature, which was furnished by Mrs. Cole, of the P. O. mission at Mt. Pleasant, Iowa. He also received the *Christian Register* from some friend in the east, which he prized very much.

When THE UNITARIAN was published he was one of the first subscribers, and was always greatly edified and instructed by its contents. He believed in liberal Christianity not only in his head and heart, but also in his pocket, for he was always ready to help in every good cause. S. R. D.

Spokane Falls, W. T.—Rev. Mr. Wheelock has an admirable sermon on "The Unknown God," in a local paper. This town continues to grow and the society to prosper. It has met a serious loss in the death of Mr. W. G. Willis, one of the most enterprising and beloved citizens of Spokane, and a loyal member of the Unitarian Church. Mr. Willis came from North Dana, Mass., and possessed many of the finest traits of New England character.

St. Cloud, Minn.—Arrangements have been made to have regular Unitarian services at St. Cloud for the coming six months, —the Cambridge Brotherhood promising to supply preaching for the same. Rev. S. M. Crothers, of St. Paul, visited this growing city late in November and held the first service. A sufficient number of persons have already declared their willingness to support the new movement to justify the expectation that a self-sustaining church may soon be established.

Tacoma, W. T.—The new church is under roof, and there is great rejoicing in consequence among the faithful.

Toledo, Ohio.—The new Unitarian movement which Rev. A. G. Jennings has started, is prospering. The Sunday audiences average about a hundred. An organization will probably be formed early in January.

Wichita, Kansas.—In this prosperous and enterprising city a movement is on foot under the leadership of Rev. E. Powell, of Topeka, which promises to result in the organization of a permanent society. A church building is talked of, and if the friends there

take hold in earnest it can be secured. Rev. N. S. Hogeland has been engaged to preach for three months.

Woburn, Mass.—The "Friday Night Club" of the Unitarian society holds its meetings in the church parlors, weekly, alternately for study and for musical or other entertainment. The study evenings of the winter are devoted to Holmes, Lowell, Alcott, Art, "A Journey among the Planets," etc. Among the entertainment evenings are planned two socials, two dramatic representations, an annual supper, etc.

JOTTINGS.

"Dear friend, though distant, thou art very near,
Made so by strong love's close uniting isthmus;
I wish thee, well thou knowest, a glad New Year,
And more, far more, than merely Merry Christmas."

If every year we would root out one vice, we should soon become perfect men.—*Thomas á Kempis.*

"To me," says Longfellow, "a sermon is no sermon in which I cannot hear the heart beat."

A little to the southeast of the Garden of Gethsemane the Emperor of Russia and his brothers are building a small but beautiful and costly church as a memorial of their mother.

How shall we fill our churches? This is the way one of our exchanges answers the question:

"Let there be a tenth of the effort to get people to church that there is to get voters to the polls, and our churches will be full. Let church people treat strangers as cordially as store-keepers treat them, and our churches will be full. Let there be a tithe of the enterprise manifested by men who manage churches, that is manifested by men who manage newspapers, and our churches will be full. Let us realize the importance of religious culture, as we realize the importance of health or business, and be as truly in earnest here as in the sick room, or in the shop and office, and our churches will be full."

The new grounds at Swarthmore College (near Philadelphia), where athletic sports are carried on, are called "Whittierfield," we suppose in honor of the poet.

The University of Pennsylvania forbids its students to use tobacco.

Maine sends forth to the world each year 14,000,000 cans of corn, and not a barrel of whiskey.

The American Hebrew tells us that the closing of the Russian universities against Jews has borne its first fruits: at Crakow sixty-four Jewish students having already submitted to baptism rather than be excluded from the university there, and similar reports coming from other places. But at Moscow two hundred students have been brave enough to cut short their career in professional life, open to them through the university, rather than forswear the religion of their ancestors.

Gladstone has in his library three desks. At one he transacts public business, at another he conducts his private correspondence, and at the third he communes with his "old friend Homer."

In China there are among the different Protestent denominations seventy-nine persons who devote themselves chiefly to medical work. Twenty-seven are women. There has been issued by their Medical Missionary Association the first number of a medical journal, whose columns contain valuable papers from native aud foreign physicians of high standing. The articles by the Chinese doctors — themselves Christians — in the Chinese language, will have a wide influence among their countrymen in removing the prejudice against foreign physicians.

It is ours to bend forward not a little away from the unpleasantness of the past, away from the hardships of the present, and rest the head upon the better morrow. Or better, it is the privilege of immortal, toiling man to stand upon the earth, amid its dust and heat, and lean against heaven. *W. M. Bicknell.*

A minister of another denomination writes us regarding the New Version of the Bible:

"Some of our people favor it, while others believe with the Dean of Chichester, England, who says: 'With us the New Version is deservedly regarded with universal disfavor, and by the best informed is already recognized as the greatest literary blunder of the age.' The introduction of the idea of a personal devil into the revised version, at the conclusion of the Lord's Prayer, should warn us to receive that version with more than ordinary caution. (See Matthew VI., 14.) Such a rendering of the passage is not simply, as the Bishop says, 'a literary blunder,' but an insult to all liberal Christians. If you convince men that the Bible teaches the existence of a real personal devil, many will be led to reject the whole book as a literary salmagundi."

"Our time is one that calls for earnest deeds;
Reason and religion, like two broad seas
Yearn for each other with outstretched arms
Across the narrow isthmus of the creeds."

A new year of the Unitarian begins with the present number. Renewals of subscription should be made without delay. Subscription price from this time on, One Dollar a year.

ANNOUNCEMENTS.

The next number of THE UNITARIAN will contain, among other things, a Sermon by Prof. C. C. Everett, of the Harvard Divinity School, on "Sympathy," and an Article by Mr. K. Sugimoto, of Japan, on "Japan To-day."

We have promised our readers a regular contribution of "Universalist Notes" in each number of THE UNITARIAN. We are exceedingly fortunate in being able to secure for that service Rev. J. Coleman Adams, pastor of St. Paul's (First Universalist) Church, Chicago. The aim of these notes will be information as to the really significant and important work of the Universalist body. Mr. Adams' wide acquaintance with and influential place in his denomination will give his notes peculiar interest and value.

From this time on, our "English and Foreign Notes" will be prepared by Rev. John Cuckson of Springfield, Mass., whose acquaintance with English Unitarianism is perhaps quite as wide and fresh as that of any one in this country. Thus our readers will get the advantage of Mr. Cuckson's thorough English knowledge, while Mr. Herford, who has heretofore prepared these notes, will be left free to make himself more strongly felt in the magazine in other ways.

We have been compelled to be a little late in the issue of this number of THE UNITARIAN, on account of the great labor incident to enlarging the magazine, getting new type, issuing our Supplement (prospectus), etc. We regret the delay; but are glad to say that we have such arrangements made as enable us to promise each number hereafter, promptly.

We send out a large number of the present issue of THE UNITARIAN as samples. If any person who is now a subscriber, by any oversight receives an extra copy marked "Sample," let him not be troubled thereby, but kindly pass it on to some friend or neighbor.

In enlarging THE UNITARIAN, and putting on a cover, we have been to a large expense, which we can meet only by our friends aiding us to keep up and extend our subscription list. Cannot each present subscriber send us a new one? And please send us names (one, twenty, fifty) of persons to whom we may send sample copies. THE UNITARIAN is now prepared to do more effective work for Unitarianism than ever before. And its price is still relatively as low as ever—low enough to enable it to go everywhere. Help us to send it everywhere!

We print 11,000 copies of the present number of THE UNITARIAN.

Sample copies will be sent free to all applicants. Packages will be sent free to ministers, Post-office Mission secretaries, or other workers who wish to distribute them in their churches or other wise use them as specimens.

UNITARIAN LITERATURE FREE.

Unitarian papers, tracts and other publications will be sent free to any one applying to Miss E. A. Freeborn, Secretary of the Post-office Mission of the Church of the Messiah, St, Louis, Mo.

WHAT PEOPLE SAY ABOUT THE "UNITARIAN."

From one of our Western Pastors: "Hail to your plan of enlargement and increase of circulation. I shall take 100 copies at least, at $1 a copy. Will send check and particulars in a few days."

From another Western Pastor: "I am glad you are going to enlarge THE UNITARIAN."

From a Minister in the East: "What we want is just such a cheap paper for everybody as THE UNITARIAN will still be, even at a dollar."

From a Massachusetts Pastor: "Every Unitarian family in our community but two now takes your monthly, and I hope to get those two before long."

From a Western Pastor: "Please send me fifty sample copies of THE UNITARIAN to distribute among my congregation. I think I can get you quite a large subscription list."

From another Western Pastor: "Yesterday at my church service I announced that THE UNITARIAN was to be enlarged and asked if some member of the congregation would not be good enough to give me a check for $7.50 so that we might get ten numbers of the magazine for missionary purposes. At the close a leading member gave me his check for the amount, which I send herewith. You have my heartiest wishes for your success."

From a Minister of an Orthodox Denomination: "I could use some more sample copies of THE UNITARIAN to advantage. It is first-class in every respect"

From a Prominent Universalist Minister of New England: "THE UNITARIAN has been a most welcome visitant in my study ever since its birth. I am profoundly grateful for the spirit it displays and the work it is doing. With a little firmer Christian position on the part of some Unitarians, and a little more progress and liberality on the part of some Universalists, I see not why our two bodies should remain apart."

From a Universalist Minister in Pennsylvania: "I rejoice in your prosperity, and am also glad to see that you are to have a department of "Universalist Notes," believing with you that we are essentially one in aim and work."

From one of our New Hampshire Pastors: "Please find inclosed $7.50 to pay for 10 copies of the new UNITARIAN for me to use for missionary purposes."

From a Lady of Small Means: "I am a widow, with only a very limited income. For a long time I have been spirtually starving in the midst of my orthodox surroundings. A few months ago a New England friend, visiting near by, showed me some numbers of THE UNITARIAN, and I said at once, 'I can take *that*.' I have done so and cannot tell you how every month it feeds and satisfies and delights me."

From a Universalist Minister in Massachusetts: "I rejoice in the prosperity and enlargement of THE UNITARIAN, and am glad you are to have Universalist Contributors and a page or two of "Universalist Notes and News." May your Christian breadth and sympathy be prophetic of a not distant time when Unitarians, Universalists and Liberal Orthodox shall be one in organic unity as they are so largely one already in spirit."

From Others: "I am well pleased with the enlargement and think the monthly sermon alone would pay the additional price. THE UNITARIAN gives us good *liberal* reading and I am glad to help support it, though a spiritualist."

"I wish you another year of prosperity; it gives me great pleasure to pay 100 cents for *value received*."

"I send $5.00; send two copies to the address named below and send the other three to persons to whom you think it will do good."

"The extract in the last number from Starr King is worth alone a year's subscription."

"I am glad to know THE UNITARIAN is to be enlarged and continued. It is doing a good work and in its enlarged form will do more."

"I believe that when Christianity shall be reborn from its temporary eclipse, it will rise again with two commandments instead of ten—the love of God and the love of man; with the beatitudes in place of the creeds; with a doctrine of self-sacrifice of the human heart in the place of a doctrine of atonement; with a belief in the incarnation of God in humanity in the place of the personal incarnation of God in Jesus Christ; and that by degrees, when that day shall come, man will be united to his Maker by tenderer, deeper and more powerful ties than yet have been known, and that religion will assert a power greater, more comprehensive, and more healing to man's differences, than the world has ever yet seen."

JAMES MARTINEAU.